

W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, DECEMBER 20, 1899



Memorial Window in Newton Centre Church

THE BOSTON WESLEYAN ASSOCIATION
ANNUAL MEETING

The annual meeting of the Wesleyan Association was held on the 18th inst. President Merrill opened the meeting by starting the stanza, "Blest be the tie that binds," and prayer was offered by Rev. E. S. Stackpole, D. D. The members of the Association present were: Pliny Nickerson, Edward F. Porter, Edward H. Dunn, Alden Speare, Francis A. Perry, Joshua Merrill, Warren O. Kyle, Chester C. Corbin, Robert F. Raymond, Charles R. Magee, Matthew Robson, Everett O. Fisk, Charles C. Bragdon, Avery L. Rand, and Silas Peirce. Those unable to be present were: William Claflin, James A. Woolson, John G. Cary, Oliver H. Durrell, William W. Potter.

The official visitors from the patronizing Conferences were—from the New England, Rev. H. L. Wriston and W. H. Sergeant; New England Southern, Rev. G. A. Grant and M. H. Bancroft; New Hampshire, Rev. H. D. Deetz and S. D. Wentworth; Vermont, Rev. Joseph Hamilton and Hon. Z. M. Mansur; Maine, Rev. Dr. E. S. Stackpole and E. S. Crosby; East Maine, Rev. G. G. Winslow and J. H. H. Hewett. The invited guests present were: President W. F. Warren, Profs. B. P. Bowne, H. G. Mitchell, M. D. Buell and C. W. Rishell, Chaplain D. H. Tribou, U. S. N., Revs. E. R. Thorndike, John Galbraith, G. H. Spencer, A. B. Kendig, W. T. Worth, E. M. Taylor, F. H. Knight, George Skene, F. H. McConnel, O. W. Hutchinson, Charles Tilton, James Mudge and W. B. Toulimin, Mr. A. S. Weed, Mr. P. H. Hadley, and the editor and publisher.

Pliny Nickerson, the treasurer, made his report, showing a fairly prosperous year—that all rooms in the Building are rented, and that a substantial amount would be paid on the indebtedness upon the property.

The publisher presented his report, showing an increase in the circulation of the paper and a balance of \$2,381.95 against \$1,214.35 one year ago.

The editor made his report, indicating the spirit of evolution and change in the religious press, and the constant and rapid improvement in the same, and called attention forcefully to the fact that if the Methodist weeklies were to hold their place in the denomination, they must be in every way as virile, comprehensive and up-to-date as the best religious journals. He closed with the following paragraph:—

"To hold the paper true to its unique traditions and mission, to make it the living exponent of Him who was and is 'the way, the truth and the life,' to have it stand unalterably for official righteousness in all our Methodist borders—an inspiration to all who would do right and a terror to all evil-doers—this has been the unchangeable purpose of the editorial management."

On motion of E. H. Dunn, it was voted that \$1,800 be appropriated to the six patronizing Conferences, and that the balance of \$681.95 be used in payment for the new type ordered. On motion of E. F. Porter, it was voted that letters of sympathy be sent to the invalid members of the Association and of greeting to others unable to be present. Messrs. Dunn, Robson and Corbin were appointed by the chair to nominate officers for the ensuing year. The following list was presented and unanimously elected:—

President, JOSHUA MERRILL.
Vice President, MATTHEW ROBSON.
Treasurer, PLINY NICKERSON.
Secretary, CHARLES R. MAGEE.
Auditor, AVERY L. RAND.
Directors, WILLIAM CLAFLIN, EDWARD H. DUNN, C. C. BRAGDON, E. F. PORTER.

At 5.45 o'clock the Association adjourned to Young's Hotel, where the annual dinner was served. President W. F. Warren said grace. After dinner, President Merrill, in introducing the official visitors, paid a feeling and generous tribute to Rev. F. N. Upham, who was editor of the Epworth League department of the paper, and whose funeral had occurred that day at Westfield. The visitors were invited to express their views of the editorial and business management of the paper with perfect frankness, whether in criticism or commendation, or by offering any suggestions which they desired to make. The addresses, as a whole, were vigorous and unrestrained, but no criticisms were voiced. Our space is so unusually limited in this issue, that only the briefest summary can be given:—

Rev. H. L. Wriston was glad that there was one

In response to the special offer made to the readers of this paper in recent issues, we have sold freely of this first block and a limited number only of shares now remain. The offer will therefore be withdrawn in a very short time. Any one contemplating an investment in

The Sherman-Worrell Fruit Company

should apply immediately. Our business is growing figs and olives in California, and manufacturing by special processes our own invented products from the fig and other fruit. The enormous possibilities of the business can only be realized by a careful study of our properties and plans of development. The earning power is practically unlimited, and we anticipate a division of very large dividends to the fortunate stockholders. Our prospectus will be mailed to any one on application.

If you are interested, act promptly, or you will be too late. Mail or bring to us your order now. Office hours 9 A. M. till 5 P. M.

THE SHERMAN-WORRELL FRUIT CO.,
Room 302, Congregational House - - 14 Beacon Street, BOSTON, MASS.

paper like ZION'S HERALD in the church that could treat all questions from an independent standpoint. He wished it were possible to put money enough into the editor's hands to allow him to make a paper second to no other religious weekly.

W. H. Sergeant said that, as the son of an itinerant minister, he had from childhood been acquainted with the paper. He commended it, and approved the suggestion of the editor that it be reduced in form to the size of the *Outlook* and the *Independent*.

Rev. G. A. Grant said, so far as he could learn, the paper had an increasing hold upon the preachers and people; he wished that the price could be reduced so that the low-priced undenominational paper could not so often crowd it out of our families.

M. H. Bancroft commended the paper; would like to have a sermon page often, and to have the form reduced as suggested, and hoped the editor would go on "shelling" out any Achan in the camp.

Rev. H. D. Deetz commended the paper generally. While he would have it stand no less for righteousness, he would always have it done in love. The New Hampshire Conference supports the editor, whom it gave to the paper.

S. D. Wentworth said that, so far as he could learn, the people of New Hampshire were perfectly satisfied with ZION'S HERALD. He should go home from this meeting, which he had so greatly enjoyed, to help increase its circulation.

Rev. Joseph Hamilton explained the necessary absence of his colleague, Hon. Z. M. Mansur, who, he said, was one of the noblest laymen of the church. He (Mr. Hamilton) had increased the subscribers to ZION'S HERALD 100 per cent on his charge. He found that it was the favorite paper in a home in which all the leading religious papers were taken.

Rev. E. S. Stackpole, D. D., commended the paper especially for its fidelity to truth and its fearlessness in giving to its readers the last best word on Biblical investigation and assured results in scientific thought. He especially enjoyed the Outlook, and believed the work of that department as well done as in any religious paper.

E. S. Crosby said it was the duty of the religious paper as well as the pulpit to deal with absolute honesty and frankness with the people. He commended the paper for doing just that with its readers. He would be glad to see the form changed as suggested.

Rev. G. G. Winslow said that in East Maine they believed heartily in ZION'S HERALD, and rejoice especially that there is an editor in the chair who will not flinch, but expresses his judgment unequivocally upon all matters which seriously affect the usefulness and good name of the church. He profited by the Out-

look pages, the editorials, the Sunday-school Notes (which are unexcelled), and particularly by "Thoughts for the Thoughtful." These he went to for comfort, and he often found in them seed thoughts for sermons.

J. H. H. Hewett said that there was no doubt or difference or opinion among the laymen of East Maine concerning the merit of ZION'S HERALD. They all commend the editorial and business management of the paper. He took a dozen papers, but no one influenced him so much as this. He liked it especially because he had come to believe that it is keeping up with modern religious thought.

This closed the excellent addresses, and the very enjoyable meeting came to an end by singing, "Praise God from whom all blessings flow."

A NOTABLE SILVER ANNIVERSARY

With the close of the present year, Mr. David C. Cook, of Chicago, will celebrate his first quarter-centennial as editor and publisher of Sunday-school literature. Starting twenty-five years ago, without reputation or assurance of support, he has become one of the most widely known publishers in this line. Beginning in 1875 with two small publications, his periodicals have grown in number and favor. The past quarter of a century has witnessed many changes among Sunday-school publishers, and much less time than this has sufficed for some to outlive their usefulness. On the contrary, Mr. Cook is pushing ahead with increased energy. He is launching several new publications. Among these may be mentioned *The New Century Sunday School Teachers' Monthly*, a magazine for superintendents and teachers. The *Comprehensive Scholar's Quarterly* will be improved, as indeed will the entire line of lesson helps, all of which are inter-denominational and non-sectarian. That wonderfully successful paper, *Young People's Weekly*, will be still further improved and its field of usefulness extended. Special mention should be made of "The New Sabbath Library." This was established by Mr. Cook for the purpose of furnishing pure and helpful literature to the public, old as well as young, at marvelously low prices. In a large measure it is supplanting the trashy and demoralizing publications that formerly found so conspicuous a place on newsstands. Among these issues may be named "Titus, a Comrade of the Cross" (sales over a million copies), "The Wrestler of Philippi," and Rev. J. H. Ingraham's famous work, "The Prince of the House of David." These and many other books usually selling at \$1.00 to \$1.50 each, are now for the first time offered in this series at five cents per copy, postpaid. Mr. Cook is yet a comparatively young man, and it does not appear at all improbable that his field of usefulness may extend over yet another quarter-century.

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CHARLES PARKHURST, Editor.
GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Kaiser and Sultan

The Emperor of Germany made the most of the opportunity afforded him by a visit to the domains of the Sultan a little more than a year ago. The latest proof of this is in the form of an Iraide (supreme order), signed by the Sultan, granting a concession to the Deutsche Bank for a railroad from Smyrna through Antolia to Bassurah, on the Persian Gulf. The Czar has been defeated this time, and his suspicion as to the ultimate ends of Germany in Turkey is confirmed. It is very little use for the Russian to run a line from the Caspian Sea to Bashira if the German and the Englishman are established on the Persian Gulf, and able to bar his progress in the event of hostilities. The venture might be advantageous from a commercial point of view, but the Czar is not credited with having that idea in mind during all the time he has been planning for a foothold on the shores of the Persian Gulf.

Mahdism Dead

Among the Mohammedans the Mahdi is the last leader of the faithful. The title was assumed by Mohammed Ahmed, who overran the Egyptian Soudan in 1883 and defeated the army of Hicks Pasha. At his death his followers were led by Abdullah el Taisha, the Khalifa (Successor). Although he succeeded in holding out against the English for a considerable time, he was never able to revive the aggressive spirit of Mahdism which was such a rampant force under Ahmed. There seems to be no reason to doubt that he was killed by the detachment under Sir Francis Wingate, some weeks since. Lord Kitchener marched four hundred miles south of Omdurman to attack him, and got within thirty miles of him, but he escaped into the mountainous region near Jebel Gedir. Sir Francis was more fortunate, and richly deserves the success he won. It is unfortunate that Osman Digna escaped, but he will play but a small part in comparison with the Khalifa. The valley of the Nile is the only part of the habitable globe where civilization has actually been thrust back a thousand miles by a barbarous fanaticism, in our day. Ismail Pasha saw the Nile provinces given over

to famine, pestilence, lust and slaughter, and the Khedive was utterly unable to retrieve his losses. Now Kitchener proclaims the Soudan open once more. Europeans will find their way back to the places they formerly occupied, trade will revive, and the inhabitants will be protected. The six great provinces of Mudirias, now under the rule of the Sirdar, extend from Wady Halfa to the Sobat River, and afford a fine opportunity for the extension of English influence into the heart of Africa. England's work in Egypt has made the whole world her debtor.

Switzerland's New Executive

Switzerland has just elected a new President, Walther Hauser, in accordance with the constitution of 1874. The executive power of this sturdy little republic is in the hands of a Federal Council of seven members. The legislative power is vested in a Parliament which is composed of a National Council of 147 members and a Council of State of forty-four members. When sitting in joint session they form the Federal Assembly. This body elects the Federal Council, the members of which hold office for three years, and also the president of the Council, who becomes President of the Republic for one year. It also elects a vice-president who is by that election vice-president of the Republic. Both of these officers must be selected from the seven members composing the Council. The newly-elected President lives in Zurich, is of the Radical party, and will receive a salary of \$2,627.91 for the year 1900.

Postal Savings System

The very general increase of wages in the United States has resulted in a new campaign in favor of postal savings banks. A considerable number of wage-earners do not spend all their wages, and a large proportion of them are afraid to trust their money to the local institutions, especially in the South and West. Because of this, millions of dollars cease to circulate, and thus help produce a currency famine. This feature appeals especially to business men who are made to suffer because of the scarcity of money. The disastrous experience of thousands of working people who have been beguiled into paying money for worthless stocks, or investing it in swindling syndicates, emphasizes the need of some safe depository accessible to everybody. The savings banks of New England find it extremely difficult to invest the millions of dollars which every year find their way into these reliable institutions. It would be an immense relief if some of these surplus funds were drawn off by

the National Government direct from the people themselves rather than from large investors in government bonds. Another reason urged is that it is the duty of the Government to encourage thrift by all proper means, and experience has shown that small savings are mighty contributors to this end. No other recommendation commands itself so favorably as that of a postal savings system.

Armored Trains

The armored trains now being used in South Africa consist of ordinary cars covered with common steel, from one-half to three-quarters of an inch in thickness. The locomotive is protected in the same way, and a car is placed in front on which a gun is mounted. In Cuba a locomotive and truck, protected by boiler plates three-eighths of an inch thick, were used to pilot and protect the trains running between Colon and Santa Clara. In the Soudan a train, protected by sandbags and equipped with a field gun, has been in use recently. The Americans were the first to bring the armored train into use. During the Civil War the Philadelphia, Wilmington & Baltimore Railroad converted a long, flat baggage car into a small battery. Thick sheet iron, pierced for ordinance, was used for the armor, and cannon were mounted at each of the portholes. The projectiles were improvised from the disks cut from the boiler plates. During the siege of Paris the French used armored trains with some degree of success. On their trains both engines and carriages were bullet-proof. Each train was armed with four guns and carried five hundred men. Krupp is building a bullet-proof car from designs made by the German Emperor. Each car is to be complete in itself, and so constructed as to be moved anywhere on an ordinary battlefield. The sides will be of steel, and will come nearly to the ground as a protection for the wheels. The armored train has not been perfected yet, but with such an expert as Krupp at work, it will soon have a place in the army of every civilized nation.

Success of the Referendum

When the Subway in Boston was ready for use, the tracks on Tremont Street were taken up. It was very generally supposed that was a part of the bargain under which the subway was built. It was noticed that the poles were not removed, and last winter the street railroad company prevailed upon the Legislature to authorize the relaying of the tracks provided the people would consent. While a great many felt that this was a breach of faith, there was a

very general expectation that the tracks would go down. Even the most severe opponents of the measure appear to have had little faith in their opposition, and the day before the election it was very generally believed that the vote would be two to one in favor of the tracks. The actual result was 26,254 in favor of, and 51,585 against, the proposition. An offer, by a responsible party, to pay an annual rental of \$50,000 a year for twenty-three years, may have had considerable influence in determining the result. There has been no more successful test of the referendum in the United States than this, and it ought to prepare the way for an extension of that most excellent principle.

Language of the Twentieth Century

Before Rome overspread the islands of the Mediterranean, Greek was the language of the commercial world. Sailors spoke that tongue almost universally. Latin held its place for hundreds of years until French came to be the language of diplomacy. Since the development of the cable systems of the world the English language has been forging to the front. French is fast disappearing as the tongue in which commerce and diplomacy transact their business. More than 150,000,000 people now speak the English language; seven-eighths of the cablegrams are in English, and three-fourths of all the letters that pass across the seas are addressed in that tongue. The Chinese minister and the Japanese minister, at Washington, use English in their official business with the Government. Nearly every guide in Europe, Asia and Africa has a smattering of English. Mexico and China have just made a new commercial treaty, and this treaty is written in English. With all these indications, it does not require a prophet to see that before the twentieth century is five and twenty years old the English tongue will be the tongue of commerce and diplomacy.

Improving the Consular Service

It has been recognized for many years that the consular service of the United States does not compare favorably with that of the other great nations of the world, but all attempts to apply a remedy have thus far failed. Secretary Hay, in his annual report, makes two eminently wise suggestions which should commend themselves to Congress. One is that consular clerks be advanced to consular places after five years of satisfactory service; and the other is that an appropriation of \$10,000 be made to support ten intelligent young Americans at the legation in Peking in order that the United States may have in them a satisfactory corps of interpreters for the transaction of its business in the East. China is demanding a revision of its commercial treaties with the United States and Great Britain, and Li Hung Chang and Sheng have been appointed commissioners for this purpose. These treaties were made in 1858, and have not been satisfactory to any of the parties. It is specially unfortunate that at such a time we have no men at our dis-

posal who can do the work satisfactorily; and the sooner we provide them, the better will be our position in the great market which China now offers to the world.

Buying the Danish Islands

It is thirty-four years since the United States began to talk seriously of buying the Danish West Indies, and the price asked then was \$15,000,000. This was subsequently reduced to \$7,500,000, but in the meantime President Johnson and Congress had locked horns, and in the fierce political struggle the proposed treaty was overlooked, and Denmark's offer lapsed. Twenty-five years later our Minister to Denmark was instructed to inform the Danish Government that the United States was prepared to reopen the question, but a change of Administration occurring soon after, nothing came of it. Denmark has always been willing to sell, and the inhabitants of the islands are eager to come under American rule. It is now reported that Denmark will make another attempt to get rid of the islands, which are a considerable expense to her, and that she is willing to pass over the title for the nominal sum of three million dollars. At the time when the purchase was first suggested, we needed the harbor of St. Thomas. We do not need it so much now, and the commerce of that port has materially declined since 1865, but the islands are still valuable. It is claimed that Germany would like to buy them, but is fearful lest the Monroe Doctrine will be in her way. If we are determined that no European government shall acquire new possessions on this continent, we may be compelled to buy them in self-defence.

Velvril

Velvril is the name given to the new substitute for India rubber and gutta percha. The increased mileage of ocean cables has made heavy demands on the rubber output, and science has been searching for a satisfactory substitute. The Singapore rubber is considered the best for cable use, but the annual production is only 2,600 tons, and the last Atlantic cable required one fifth of that amount. Para gave us 25,000 tons of rubber in 1898, but the world's consumption is estimated at 60,000 tons per annum. The supply has not kept pace with the demand, and a rubber famine has been feared. The new substitute promises to avert that danger. Velvril is a mixture of nitrated linseed oil, or castor oil, and nitro cellulose. The proportions of the two constituents depend on the use which is to be made of it. A mixture of two pints of linseed oil and one pint of nitro cellulose makes a substance which possesses most of the qualities of Para rubber. The elasticity is twenty-five per cent., and its durability is greater than rubber. It can be molded under heat or pressure, or it may be worked by dissolving in any suitable solvent, and then evaporating the solvent. It is superior to vulcanized rubber in that it is without action on copper. We are assured that it is non-explosive, and not more inflammable

than other organic products. When used for coating cables it may be applied in the form of a thick paste, or it may be applied solid with a pressure of fifteen tons to the square inch. It promises to be one of the most valuable discoveries of the year.

Forty-one New Towns

It is in northern Iowa and southern Minnesota, districts fairly well covered by railroads, that a great railroad company has created no less than forty-one towns during the last few weeks. This is the result of building and equipping nine branch lines, aggregating 358 miles. Houses, stores, elevators, and other evidences of an increasing population began to appear before the paint was dry on the new buildings at the various railroad stations. By opening a more accessible route to markets, the railroad expects to build up a business that will amply repay the cost of new lines. It looks like wise forethought; it is certainly a new evidence of prosperity.

Exports of Cotton

During the year ending Aug. 31, 1899, the inhabitants of eleven States and Territories raised 11,181,205 bales of cotton on 24,967,295 acres of land. The estimated value of the crop is \$305,469,041. In spite of the increase in production, amounting to 291,348 bales over last year, the price has been advanced. European countries have very generally increased their demands for American cotton. Ten years ago, Japan bought only fifty bales of cotton from the United States; in 1898 she bought 212,752 bales. Last year China and the East Indies entered our cotton markets for the first time. The low freight rates have contributed very largely to the increase of our export trade. In 1898 cotton was shipped from the interior of Alabama to Japan via Tacoma — a distance of 2,888 miles by land and 4,632 by water — and then sold in competition with the whole world. If the railroads always came to the help of the farmers after this fashion, it would be much better for both interests. It is to be noted, as an evidence of prosperous times, that while the per capita consumption of cotton at home was only 12.82 in 1870, it was 24.03 in 1898, and it has increased since then.

Exports of Corn

Corn still contends for the throne, and is not willing to concede that Cotton is King. Notwithstanding the fact that Europe is better supplied with bread-stuffs than for several years, exports of American corn have continued to increase. During the last eleven months a larger quantity has been exported, and at a higher price, than in any year since 1895. The amount is 185,632,659 bushels, valued at \$74,742,127. Last year the amount was 185,284,340 bushels, valued at only \$68,513,147. In 1897 the price was thirty-one cents, in 1898 it was thirty-seven cents, and this year it has averaged forty cents. The number of bushels exported in 1898 and 1899 is more than four times as great as that exported in 1893 and 1894. In exports of corn meal there has been a decided advance. In 1894 we

exported only 237,095 bushels, while this year we have already exported 798,111 bushels. Great Britain has taken 69,333,-800 bushels of corn this year, and Germany has taken 35,804,109 — an advance in each case. France has bought less this year than last, but this is owing to an unusually large grain crop there. All the other European countries have increased their purchases.

Congress

The House has spent the week, in committee of the whole, debating the gold standard. It is threshing the same old straw over again, but it has resulted in revealing a disposition on the part of several of the Eastern Democrats to place themselves on record for gold. The bill finally passed by a vote of 190 to 150. The Senate has enlarged its list of committees, so that questions referring to Cuba, Porto Rico and the Philippines will hereafter go to committees appointed to consider them. The chairmen of these new committees, in the order named above, are Platt of Connecticut, Foraker of Ohio, and Lodge of Massachusetts. Senator Pettigrew introduced a resolution in regard to the Philippines, which was calculated to embarrass the Administration, but the Senate laid it on the table by a vote of two to one.

Insurgents Still Scattering

The whereabouts of Aguinaldo are still a matter of conjecture, but nearly all the other leaders of the Philippine insurrection have surrendered to the American forces. The insurgents no longer make any real attempt to resist the onset of our troops. One of the results of the vigorous pursuit which Gen. Otis instituted has been the release of nearly 4,000 Spanish prisoners. The camps in which they were under guard have been surprised by the sudden appearance of a mere handful of Americans, and have surrendered without resistance. Some 1,300 of these prisoners were embarked at Manila for Spain late in the week. A number of American prisoners have also been released, but Lieut. Gillmore and all but one of his men still remain in the hands of the insurgents. The 48th Regiment of Volunteers, which has been quarantined at Angel Island, San Francisco, has been released and is about to sail for Manila. It is believed that Gen. Otis now has sufficient force to control the islands; and while guerrilla warfare and brigandage may be kept up for months, or even years, it will not be long before the active operations of our army will come to an end. We shall need large numbers of men for garrison duty, but every aid will be given all the inhabitants of all the islands in their efforts to recover from the effects of the war.

Serious British Reverses

It has been a most discouraging week for the British in South Africa. Gen. Gatacre's disastrous blunder at Stormberg, on the 10th, was followed by Gen. Methuen's repulse at Magersfontein and his retreat to the Modder River on the 11th. The Boers poured a murderous fire on the British soldiers which had been sent to reinforce Methuen. Among

these reinforcements was the Royal Highlanders (the famous "Black Watch") and the Coldstream Guards. The Highlanders lost 695 men in the engagement. Magersfontein is only about four miles north of the Modder, and it is hard to understand how Methuen could have so seriously underestimated the Boer force. If Methuen is right in his estimates that there are 12,000 Boers opposing him, the situation at Kimberley is quite as grave as at any time since the outbreak of the war. Should he be compelled to fall back to the Orange River, as seems not unlikely, it will be weeks before he can assume the offensive.

On Friday Gen. Buller moved out of Chieveley Camp to attempt the passage of the Tugela River. It was Stormberg and Magersfontein over again. There was the same underestimating of the Boer forces, the same trap, and the same death-dealing missiles hurled from unsuspected points. His losses were very heavy, and ten of his guns fell into the enemy's hands, while another gun was destroyed. Such a series of reverses has not befallen the British for many years. The one point of comparison which occurred to several of the London newspapers was the Indian Mutiny, in 1857. So much confidence was reposed in Gen. Buller, he had had so many warnings of the fatal traps which the Boers have sprung with such dire consequences, and he was supposed to be so thoroughly prepared, that the news of his disastrous repulse was a gloomy disappointment to the English people.

What Next in South Africa?

Within the next three weeks 15,000 troops are due to arrive at Cape Town. This will not be a sufficient increase to continue the present military plan of pressing the attack at three separate points. The one determination of the English people is to send out more men, and still more men. There are no signs of panic in London, but the gravity of the situation has prepared the people for decisive action. The mobilization of the whole military and naval power of Great Britain is among the immediate possibilities. The militia of England numbers 113,000 men, of which 40,000 are already doing home garrison duty. It is quite likely that the remaining 73,000 men may be sent to relieve the foreign garrisons, so that the regulars may be available for duty in South Africa. The serious disasters of the British army have had a dispiriting effect on the soldiers, and have increased the signs of disloyalty throughout Cape Colony. Sir Alfred Milner is said to be insisting on martial law, and it may come to this before the British are sufficiently reinforced to resume aggressive operations. It is no wonder that the British are clamoring for better generals as well as more men. Baron Roberts of Kandahar has been ordered to relieve Gen. Buller as Commander-in-Chief, and Gen. Kitchener is to be his chief of staff. Lord Beresford, before the repulse of Lord Buller, is quoted as saying in a speech at a Unionist meeting in London that the present war is one of the biggest upon which the British have ever embarked. The

boast of some of the British soldiers that they would eat their Christmas dinner in Pretoria is likely to be made good on the part of a large number of them who are now prisoners there, but that is all. The Boers have made few boasts, but they have made history with a rapid stride. Thus far their leaders have completely outgeneraled the British. England cannot retire, but it is becoming more and more evident that she wishes she had not been in quite so much haste to wipe out the Boer Republics.

Events Worth Noting

The Texas will bring such of the bodies of those killed in the destruction of the Maine as were interred in Havana, and they will be buried in the national cemetery at Arlington.

Adelbert S. Hay, son of the Secretary of State, is now on his way to the Transvaal to succeed United States Consul Macrum at Pretoria, who has been given permission to return home. The consul at Delagoa Bay has been ordered to discharge the consular duties at Pretoria until Mr. Hay arrives.

The United States Marine Hospital Service is sending medical officers for duty at some of the principal seaport consulates in Europe. It will be their business to see that vessels bound to the United States have no infectious diseases on board.

Secretary Long has designated Cavite, on Subig Bay, as a naval station, and will take immediate steps to have it equipped for repairing the naval vessels in those waters. Up to this time it has been necessary to send them to Hong Kong.

Brazil will officially protest against the award of the British-Venezuelan arbitration tribunal in so far as it relates to that part of the frontier between the Cotinga and the Takutu Rivers, on the ground that this territory belongs to her and was not claimed by either Great Britain or Venezuela.

It is reported that French contracts for 10,000 tons of agricultural machinery have recently been placed with American manufacturers. Neither the English nor the Germans are able to compete with Americans in this field.

The Republican National Convention will meet in Philadelphia, June 19, 1900. It is now predicted that McKinley and Root will be nominated by acclamation.

The President has made Dr. Leonard Wood a Major General of Volunteers, and appointed him Military Governor of Cuba to relieve Gen. Brooke.

The Spanish Ministry failed to carry a proposition before the Cortes by a vote of 100 to 101, but Silvela says that as long as the Ministers have the confidence of the Queen they will not resign.

The Russian Government is endeavoring to enlist American capital in a scheme for the establishment of locomotive and steel works in Siberia.

It is estimated that \$83,584,174 has been given to schools, colleges, libraries, art institutes and galleries, since the beginning of the present year.

THE ABIDING CHRIST

THREE is one thought which, strangely enough, seems to be seldom suggested to the Christian world by the recurrence of the anniversary of our Lord's birth. That thought is that Jesus Christ is just as truly and essentially with us now in the world as He was when the angels sang to the wakeful shepherds and the wise men brought their gifts to the Babe in the Bethlehem manger. If there was any legacy of hope and confidence which Christ bequeathed to His disciples, ere His martyrdom on the cross, it was that He was not to leave them in any vital sense, but was to abide with them and with all believers in the world forever.

This is a very significant fact, of which both the church and the world seem to be gradually losing sight. Today we celebrate Christmas — and the church has so celebrated it for more than two centuries — precisely as we would celebrate the birthday of some great and good man who had left a heritage of blessing for the world, but who was no longer present among us, except as an influence, an historical example. Here in America the celebration of Christmas has no more vital significance than our celebration of Washington's Birthday. There is the same retrospective cast to all our thought and speech of it. We do not think of Christ as living potently among us still, any more than we think of Washington as so living. Both of them seem to us translated exemplars, glorified in remembrance, mighty in influence, and still grandly serving in some far-away sphere of existence.

Now this is a pitiful and mistaken and emasculated conception of our Lord Jesus Christ. God forbid that we should think of Him thus as one of the "departed worthies!" And yet this unfortunate conception of Christ is certainly gaining prevalence in the church and the world; and it is fostered by such deplorable expressions as, "If Christ should come to earth again," and "If our Master were still among us." Christ is in the world today, in every essential sense. His Spirit is with us — not merely His example, His influence, His memory, but His living, moving, working Holy Spirit. If we do not believe this, why do we speak of the Holy Spirit as descending upon stirred assemblages and moving them with visible and mighty power, unaccountable save as that of a present, conscious, vitally co-operative Being? We do believe, we must believe, in our inmost hearts, that our Lord Jesus Christ has not departed, but is with us still in every essential and effective sense.

This anniversary, then, this Christmas Day, ought to be to us as the birthday of an elder brother, who has become the presiding head of the household, who is the central figure of the natal feast, the most vital, actual, dynamic, contemporaneous being of us all. It is the living Christ in whose presence, not whose memory, we rejoice today. Let the church and every Christian speedily put away that irreverent conception of Christ as a historical memory. He is the central, vital force in society today. He

is the ever-present, ever-working, ever-prevailing Holy Spirit.

THE SERIOUS SIDE OF CHRISTMAS

CHIRSTMAS is naturally and properly a joyful holiday, but it has its serious side also, and that side should not be forgotten or ignored. Birthdays, and indeed all anniversaries whether private or universal, if we look at them broadly and thoughtfully, are reminders of future responsibility and opportunity as well as of past achievement and blessing. So, while we rejoice in the thought of our Saviour's birth and what it means for us, let us not be unmindful of the demands which it also lays upon us. Although we spend the day chiefly in rejoicing, gratitude and praise, let us not forget, at least, to close it with the sober prayer that some new inspiration, some fresh incentive to helpfulness and truer Christian living, may come to us through its influence and its spiritual significance.

That Christmas has a serious side is inevitable from the fact that it commemorates the most important and far-reaching fact in the history of mankind — that is, the fact of our redemption through the suffering and immeasurable sacrifice of the Son of God. If Christmas reminds us supremely of anything, it must remind us of this. It is not only an anniversary of great joy to us, but of the keenest suffering to another in the story of the ages — of the advent into His earthly martyrdom of the Being who willingly sacrificed heavenly peace and rapture for the redemption of our lost and sinning race.

This great fact, in itself sobering and profoundly impressive, lays upon us as a race reciprocal obligations and calls to sacrifice which can never be fully discharged. We owe our Saviour loyalty, service, sympathy, self-abnegation. We owe all these as co-operators with Him in the building up of the kingdom which He came to earth to inaugurate.

The anniversary of Christ's birth recalls the grand privilege and obligation of every one of His earthly followers to Him. We are not to forget that we are essential co-workers with Him in the redemption of mankind. Christmas joy is good, but so also is Christmas seriousness. The day is not complete unless it be hallowed by both. Our joy should merge into our sense of responsibility, and should suffuse it and glorify it with the color of divine privilege.

OFFICIAL ETHICS

IT was a rule with Bishop Janes when traveling at the expense of the church to use the ordinary coach instead of taking a seat in a parlor car. This was a mistake on his part; for the church can well afford, even as a matter of economy, to provide its servants all the alleviations of the wear and tear of travel which invention has furnished. But this mistake at the expense of his own strength and comfort strikingly illustrates the Bishop's unselfish devotion.

But we are changing all that in our

time. How far we have fallen is suggested in the following paragraph from an editorial in the *New York Christian Advocate*:

"Every denominational organization, such as the Book Concern, the Missionary, the Church Extension, the Freedmen's Aid and Southern Education Societies, the Board of Education, and the Epworth League should be conducted on strictly business principles. All accounts should be audited; all expenses paid on itemized statements. Officers traveling on passes or on half-fare arrangements should not be allowed to charge any more on their bills of expense than they have actually paid. Officers of the church should not be countenanced in charging for any services in the direct line of their offices."

Evidently when counsel like this is needed, we have fallen away from the ideal set us by the devoted Bishop. One cannot conceive even the thought of such deeds arising in that unselfish heart.

And this is no random utterance by the *Advocate*. We have ourselves heard a prominent layman recite how he once served on the transportation committee at a meeting of the General Conference, and was astonished to find a pillar in church travelling on a pass and charging the church full fare in his bill of expenses. Our lay friend mentioned the fact to another pillar with some expressions of just indignation, and was still further astonished to hear the second pillar begin an argument in justification. The layman changed the subject as soon as possible from fear of finding that the two pillars were both of the same kind.

A dishonest domestic of one of our neighbors stole a firkin of butter. When charged with the theft she replied that the butter was hers. She had eaten no butter during Lent, and was entitled to the amount she had confiscated. The argument of the above-mentioned ecclesiastical pillar was identical in principle with that of the dishonest domestic. The pillar in whose behalf he argued has not yet resigned.

We are assured by those in position to know, and in whose statements we have perfect confidence, that conduct of this type is by no means uncommon. We have fallen upon an era of self-seeking officials, of men who administer the affairs of the church not with a single eye to the common interest, but with undue consideration of their own profit or advancement. It is not their care to serve the church with the utmost economy compatible with effectiveness, but rather to exploit the opportunities furnished by the church for their own advantage — of course without passing into technical dishonesty. This is their highest conception of official duty. Hence the humiliating necessity of such counsel as that offered by the *Advocate*.

Without raising the question of honesty, and allowing its full force to the argument of the ecclesiastical pillar and the dishonest domestic aforesaid, every one not morally underbred feels at once the shame of such a performance. That well-paid officials in the face of the crying and heart-breaking necessities of the church's work should descend to such petty plundering is infamous. That they should then urge the poorly-paid

preacher and poverty-stricken layman to be unselfish and subscribe liberally to support the work of the church is bottomless hypocrisy. That they should need to be told that this ghastly contradiction of Christian obligation is wrong, denotes a state bordering on moral idiocy. The knowledge of such deeds would paralyze every appeal they could make.

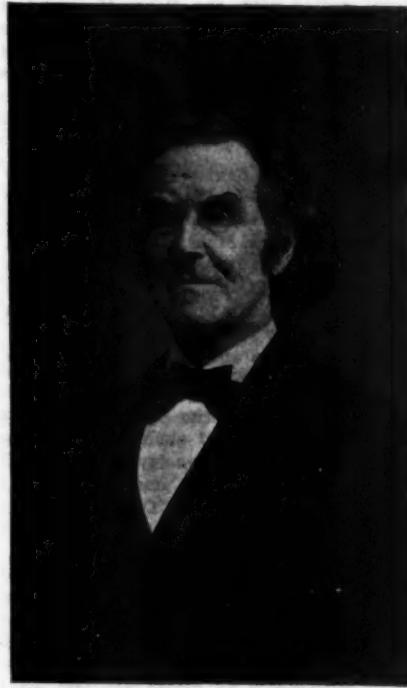
There is instruction and warning in the paragraph quoted from the *Advocate*. The recent scandals which have so humiliated the church are symptomatic. While good men have slept the enemy has sown tares. Through "combines" and "log rollings" small and unworthy men have secured places for themselves for which they would never have been selected on their merits. In this way it has come to pass that a considerable number of our officials represent neither the character, nor the intellect, nor the spirit of the church. Our immediate duty is to rescue the church from this era of moral and religious shoddy by a rigorous inspection of the character of both officials and candidates, and by casting out all in whom the taint of self-seeking is found. The time is favorable for this inspection; and the coming General Conference should make it effective. No one should be tolerated as a candidate who is not first of all a man, and who does not remain a man although a candidate. We hope the *Advocate* will continue its incisive utterance of "important principles," and extend them to equally important applications.

Death of Rev. W. H. Hatch, D. D.

REV. WILLIAM H. HATCH, D. D., or, as he was familiarly and affectionately called by many friends, "Father" Hatch, died at the home of his daughter, Mrs. S. P. Butler, in Springfield, Dec. 12, aged 92 years. He was born in Pittston, Me., April 11, 1807. His was not only a long, but an eventful, useful, and on the whole a happy and prosperous life. In 1831, when twenty-four years of age, a captain of a military company and especially popular, he was caught up in a revival which swept the town of Great Falls, N. H., and with more than a hundred others joined the Methodist Episcopal Church. Under the thoughtful and powerful preaching of Rev. George Storrs, he felt the conviction that he ought to become a minister. In 1834, in connection with fourteen others (among whom were Converse L. McCurdy, James Adams and George F. Wells), he was received into the New Hampshire Conference on probation at its session in West Windsor, Vt. His first station was Newmarket, the seat of our first academy. In 1836 he was ordained deacon by Bishop Hedding, and in 1838 elder by Bishop Morris. In 1843 he was transferred to the New England Conference and stationed at St. Paul's Church, Lowell. After leaving St. Paul's he occupied some of the leading pulpits in the Conference, such as North Russell St. and Bennett St., Boston; Melrose; East Cambridge; Chicopee; East Saugus; Worthen St., Lowell; Fitchburg; Millford; and South St., Lynn. The work was continued to a late hour — at Reading, Millbury, Swampscott, Allston and Ruggles St., where his health yielded, and in 1881 he took the supernumerary relation. Stationed in Boston when the first California gold fever struck this city, he became a "forty-niner," going out as the chaplain of the company. On his way out William Taylor (now Bishop Taylor) had a daughter born on

the high seas; she was christened by the Boston chaplain with the name Oceanica. So far as we know, this was the first Protestant baptism on the gold coast.

In 1860 he was chosen a delegate to the General Conference, and proved to be a safe



REV. WILLIAM H. HATCH, D. D.

manager in a crisis of great difficulty and anxiety. From 1858 to 1862 he served as presiding elder on Lynn District, using in the administration care, diligence and wisdom. Until the death of his wife in January, 1897, he lived for some years in West Somerville, and was greatly beloved in a neighborhood of retired and distinguished ministers, including Rev. Drs. Mark Trafton, W. H. Clark, and William McDonald. During those years he was a frequent visitor at the Book Room in this city, and was seen at all Methodist gatherings. He was a man of deep religious life and experience. Unusually sympathetic, tender, brotherly and genial, he was greatly beloved by the members of his Conference, young as well as old.

As a man Dr. Hatch was characterized by strength, ardor, good sense, a dry humor often served by a word, and by that stoutness of heart, courage and persistence which have given success to our ministry as a whole. Like a shock of wheat, fully grown and ripened, he was harvested for eternity.

He leaves two sons, William H. and Leonidas, living in Lincoln, Neb., and in Los Angeles, Cal., respectively, and two daughters, Mrs. Silas P. Butler and Mrs. Harriet S. Raybold, both of Springfield.

A Memorial Window to Rev. William Butler, D. D.

WE present on our cover an illustration of the recent product of stained glass from the studios of Redding, Baird & Co., this city, placed in the new Methodist Church at Newton Centre. The window is eight feet wide and fifteen feet high. It is the gift of Mr. and Mrs. Alden Speare, and was made under the direct supervision of Mr. Baird of the above-mentioned firm, who has added so much to the reputation of American stained glass, both at home and abroad. To the great resources of this establishment and to the life-long experience of Mr. Baird, is due the success of this magnificent product. Mr. Baird has watched and aided the revival of this art from the

crude work of twenty or more years ago to the grand development of today. He has gathered about him a corps of assistants, each unexcelled in the special branch which he pursues, and has given them encouragement to make the church windows of this country a credit to America and a culminating glory of the century. Recognizing all that had been done by the past masters of the art, and is still being done in Europe along different lines, he has refused to follow servilely in the footsteps of others, but has firmly believed in perfecting our own methods, adopting that which has suited his purpose, but rejecting what was either false in motive or not adapted to modern American needs.

The illustration, while giving a fair idea of the leading forms of the window, can, of course, give no indication of the rich and varied color which is the main beauty of such a window. The top, base and sides of the round arched opening are filled with ornamental forms in varied ambers and yellows, contrasting pleasantly with the rich blues and greens of the large panel they enclose. The ornament is of mixed Gothic and Romanesque. In the head is a large jeweled cross enclosed by a circle, which is surrounded by foliated scrolls.

The figure of the Saviour, which occupies the centre of the window, sits in a position suggesting power and dignity, as with outstretched hand He utters the command: "Go ye into all the world and preach the Gospel to every creature." This figure is drawn as if seen from below, and is grand and effective. The features are sweet and kindly, yet resolute. The robe is a sparkling, brilliant white, falling in folds so graceful and flowing that it is hard to believe them made in so rigid a material as glass. Behind the figure and the luminous throne on which it sits, rise the trunks and foliage of trees, seen in silhouette against the soft blue sky. From the foreground the green fields stretch away to the purple hills on the horizon. Altogether, this is one of the most noteworthy of recent additions to the churches of this country.

This window will be unveiled, with appropriate services, on Sunday morning, Dec. 24. It is expected that Secretary Leonard of the Missionary Society will be present and deliver an address on the life and work of Dr. Butler. A general invitation is extended to the Methodist public to attend this service.

PERSONALS

— Professor Rogers of Drew Theological Seminary expects his new book on Assyria to be issued some time in March.

— Rev. Page Milburn, pastor at Frederick, Md., has been elected president of the Protestant Ministers' Association of Frederick City, which has been in existence about seven years.

— The golden wedding of Rev. Dr. J. C. H. Hobbs and wife was celebrated at Salem, Neb., Nov. 20. Dr. Hobbs, although over seventy, is still in the pastorate and a vigorous preacher.

— Hon. L. E. Baker, of Yarmouth, N. S., well known to many of our readers as the president of the Yarmouth Steamship Company, is prominently mentioned as the next Governor of Nova Scotia.

— The *St. Louis Advocate* says: "Dr. James W. Bashford, president of Ohio Wesleyan University, a rising star of the first magnitude, gave a lecture on Wesley and Goethe, not only full of force and fire, but a literary gem."

— Mrs. A. Pauline Kynett, widow of the late Dr. A. J. Kynett, expects to spend the winter with her sister, Mrs. M. C. Carpenter,

wife of Rev. George Carpenter. Her address will be "Hill Crest," State Mills, Ross County, Ohio.

The Canadian Epworth Era for December has for its frontispiece a portrait of Bishop Warren.

Principal C. C. Bragdon of Lasell Seminary has gone to Pasadena, California, to remain several weeks.

Rev. H. A. Stark, D. D., has been appointed a financial secretary of Wesleyan University to assist the president in the work of the Twentieth Century movement.

On Nov. 26 Gov. Shaw and Rev. P. V. D. Vedder, vice-president and field secretary of Simpson College, represented that institution in our church at Indianola, Iowa, and \$10,000 were raised for the college.

Calvary Church, East Orange, N. J., made vacant by the election of Rev. Dr. H. A. Buchtel to the presidency of Denver University, has arranged with Prof. S. F. Upham, D. D., to supply its pulpit until next Conference.

Hon. Samuel H. Elbert, ex-governor of Colorado, died recently at Galveston, Texas. He was educated at Ohio Wesleyan University, and married Josephine, daughter of the late Governor Evans of Colorado, and was for years a trustee of the University of Denver.

Rev. S. L. Gracey, D. D., U. S. consul at Foochow, arrived at San Francisco, Dec. 12. He is on his way East, and his many friends here will soon have the privilege of greeting him. His furlough covers only a few weeks, and at its expiration he will return to China.

Mrs. Brownlow, widow of Parson Brownlow, one of the "war governors" of Tennessee, and perhaps the central figure in the State's history during the civil war, has just passed her eightieth birthday. She still lives in the modest cottage on Cumberland Avenue, Knoxville, Tenn., which was her home and her husband's during the stormy period of over thirty years ago.

Rev. H. B. Swartz, of Uxbridge, has been reappointed a missionary to Japan, and will return at once, sailing early in January. It will be recalled that he was first appointed to Japan seven years ago and made an excellent record, but was obliged to return on account of the illness of Mrs. Swartz. In a personal note he says: "It is a great joy to be able to go back to the work which I entered upon with so much hope seven years ago, and the more in that Mrs. Swartz's great improvement in health is what makes it possible."

The Boston Post of this city pays the governor and lieut.-governor of this State a high compliment in saying: "The next governor and lieutenant-governor of the Bay State, I notice, always turn their glasses upside down before the waiter appears with the foaming fizz at such public banquets as they attend. Total abstinence, therefore, will be at a premium on Beacon Hill this coming year. Both, moreover, are strict observers of the Sabbath, and any bill legalizing Sunday golf playing is likely to be turned down as well as their glasses."

J. F. Marlay writes from Dayton, O., Dec. 15: "Your editorial, in your issue of the 20th ult., anent the election of Dr. W. P. Thirkield to the Epworth League secretaryship, meets a hearty, glad response in Ohio, especially, where he is so widely and favorably known and so greatly loved. It is indeed an ideal appointment, and the church is to be congratulated accordingly. But Dr. Thirkield is not the son of a minister, Methodist or otherwise. His father, whom I have known for nearly half a century, is a layman — a glorious, radiant, sun-crowned saint, a great merchant, a lover of the church, a friend of the minister. The boy is simply 'a chip of the old block.'"

The many friends of Rev. W. E. Knox, of Waltham, will be gratified to learn that he is so greatly improved in health as to be able to go out, and is interesting himself in the work of his church.

On Sunday evening the Stoughton St. Baptist Church and the Pilgrim Congregational united with the Baker Memorial of Dorchester in services memorial to the late Rev. F. N. Upham. The auditorium was filled, and tender and loving tributes were paid to the deceased by Revs. Albert G. Upham, William H. Albright, and E. T. Curnick.

Bishop Mallalieu writes from Montgomery, Ala., under date of Dec. 15: "The news from New England makes me feel sad and desolate. Mrs. Mansfield, Brother Fred, Dr. Hatch! What havoc death is making in the New England Conference this year! We must be ready. We are having good times down here, many seeking and finding salvation. God blesses the Word! I expect to reach home next Wednesday or Thursday."

Mr. E. P. Telford, the English evangelist, will begin a series of about twelve missions, each to last twelve days, on Dec. 31. He will arrive on the "Cymric," Dec. 29, spend twelve days at Central Church, Lowell, twelve days at Bromfield St., Boston, then at Stoneham, whence he will go to Chillicothe, Ohio. He will probably spend the balance of his time in America in Ohio, returning to fill engagements in England at the close of twelve missions. He can be addressed care of Rsv. W. H. Meredith, 37 11th St., Lowell, with whom he closed his last engagement and begins anew his work in America.

Secretary Thirkield of the Epworth League has been the recipient of general and hearty expressions of appreciation and regret from the people of Atlanta in connection with his departure from that city to enter upon his new work. The Evangelical Ministerial Association passed a series of affectionate and commendatory resolutions. In accordance with the expressed wish of this body, a large company of men came together in the Y. M. C. A. hall, Dec. 10. Ex-Gov. Northend presided, and in fitting words expressed the regret of all at the departure of Dr. Thirkield from the city. The press of Atlanta has referred to Dr. Thirkield in this connection in most generous terms.

Hon. Charles L. Dean has been elected mayor of Malden for a second term. Last year Mr. Dean's majority was 828; this year it was more than double that figure, or 1,734. Mr. Dean is a trustee of Centre Church. This church gives a number of public servants to the city: George Howard Fall has been elected a member of the Legislature; Edmund S. Wellington was re-elected a member of the common council, and is a leading candidate for its presidency; George B. Murray was last fall appointed postmaster, being made superintendent when the Malden office was annexed to that in Boston.

An account of the funeral of the late Rev. F. N. Upham will be found on another page. We are in possession of some facts concerning his illness and death not known when the issue of last week went to press. Dr. Upham said to us: "It seems as if it were to be. We were expecting to spend Thanksgiving with him at Westfield, and it was so arranged. But the week before, he wrote saying that he had an unconquerable desire to enjoy Thanksgiving in the old home." He was taken so ill Thanksgiving morning that he could not leave his bed, and did not, therefore, go to the table. He was conscious during his illness and up to his death. He knew that he was dangerously ill, and said calmly that it was all right

with him. He died peacefully, while President Buttz of Drew Theological Seminary was praying at his bedside. The last sermon he preached at Westfield was upon "Thanksgiving in Heaven," and if he had known that it was his last sermon he could not have preached with more power and impressiveness. Those who heard the sermon speak of it as a marvel in its effect upon the people. The great congregation melted under his revelation of the glories and joys of the other life. He preached as if he had already entered into the apocalypse, and, caught up by the Spirit, saw the ecstasies of the other life. He became ecstatic himself. After he had pronounced the benediction he stood in the pulpit and sung, as the people reluctantly left the church, the prophetic words: —

"I'm going home, I'm going home,
I'm going home to die no more."

BRIEFLETS

The report of the annual meeting of the Wesleyan Association will be found on the second page.

Opinion is the result of two factors, which have nothing to do with the absoluteness of truth — personality and view-point.

There is a hopeful prophecy in these words from the Michigan Christian Advocate because of their luminous spiritual vision: "It's coming — a great revival of religion. It will not be volcanic, the ingathering will not be limited to six months, but there will be a quiet uprising of the tide like the floodtide of the ocean."

The message of Christ is twofold. He who said "Come unto Me," said also, "Abide in Me." Unless we abide, our coming is vain.

F. P. Shumway, of 373 Washington St., well known to many of our people because of his activity in Y. M. C. A. and Sunday-school work, has prepared a tract in the form of a book-mark, which he fittingly entitles "Win One." All Christian workers will find these cards very helpful in individual effort. Mr. Shumway will be happy to send a sample copy free to any one who desires it.

Sacred eloquence is religious truth suffused with personal emotion.

The Thirtieth Annual Report of the New England Branch of the W. F. M. S. is a very attractive and interesting document, which should be in the possession of every member of the Branch.

Those who make the close of the year a serious and admonitory season will not need to be told that the end draweth nigh. If pledges made to friends and to God are to be honored in 1890, then immediate action is necessary. If in the hour of physical peril or illness you have made promises that are not yet fulfilled, then hasten to redeem the time before the new year dawns. "What thou doest, do quickly."

It is true that all men are dust; but all dust does not degenerate into mud.

The pharisaic temperance men of Maine either wink at, help on, or are silent concerning, the sale of liquor in all the cities and large towns of that State, leaving very largely to the noble and brave representatives of the Woman's Christian Temperance Union, as in Bath last week, the enforcement of the law. Gallant and heroic men of the Democratic as well as the Republican Party dodge and hide in this issue, compelling their mothers, wives and daughters to bear the brunt of the battle in the desperate effort to honor and uphold the law. What a spec-

tacks! Behold! the so-called temperance men of Maine are on exhibition, and are making an indelible record!

There should be as profound moral awakening and protest in the Senate against seating Quay of Pennsylvania as has been aroused in the House against seating Brigham H. Roberts. Quay stands for all that is unsavory and loathsome in our politics. A large element in the Republican Party is becoming very impatient with its leaders for the strange lack of moral sense and courage which they manifest in dealing with this and other vital questions. The bond which holds many good people to the Republican Party is becoming exceedingly tenuous.

No man was ever seriously deceived who did not set the snare himself.

Perhaps there is nothing more pathetic and painful in the religious life than to observe the needless fear and apprehension which many good but timid people suffer lest harm come to "the faith once delivered to the saints." Every restatement of doctrine, or simplification of creed, or searching scrutiny of the Bible itself, has carried terror to many good people. Out of this clash of opinions the essential truths of the Scripture emerge more simple, luminous and positive than ever. The faith of Christendom in Christ, the Holy Spirit, God the Father, and the realities of the future life, was never so strong as today. As Dr. Nicoll, editor of the *British Weekly*, says in the last issue: "We believe, indeed, that the tide of battle has turned for the evangelical faith. But, as often happens, those who have sustained the worst pressure of the fight are hardly aware of their victory."

You can see the stars in the daytime, looking up from the bottom of a well. So we need the deep and dark things of life to enable us to see the glory and beauty of God's promises.

NEW YORK LETTER

"HOLLAND."

YOU have rather been expecting to hear from me again before this, you say? Yes, I know, but I have been waiting for my Meriden friend. His long silence alarmed me, for I was afraid he was writing another book; but the silence has at last been broken, and I am relieved.

Besides, I have had a little Christmas shopping to do. I wonder that any one can do much else these days than wander along the streets and loiter before shop windows. When have there ever been such gorgeous displays of attractive gifts, such a profusion of toys and books and pictures? Astonishment and delight have played havoc with thousands of hearts this Advent season. This is a good world in which we live, and there are many beautiful things in it. More than ever the churches are preparing for Christmas. Elaborate musical services are the order always in ritualistic churches, and some of the plainer forms of worship in the non-liturgical churches are gradually being enriched with Christmas music. It is a day when we ought to sing. Let old Antioch be heard in every church and every home!

"Carol, carol, Christians,
Carol joyfully,
Carol for the coming of Christ's nativity,
And pray a gladsome Christmas for all good
Christian men;
Carol, carol, Christians.
For Christmas comes again!"

A good Christmas and a good New Year to you all!

There is hardly a day passes that some church in Greater New York does not find

itself with a resignation on its hands. With dramatic frequency the daily papers announce the kaleidoscopic changes of pastoral relations. Hosmer, one of the best beloved Presbyterian ministers of the borough of Manhattan, after many years of service with the North Presbyterian Church, is about leaving his heart-broken constituency for field work in connection with the McAll Mission. Van Dyke has finally concluded, after much public coqueting, to leave the Brick Church for the delights of an academic life at Princeton, and I fancy is thankful that the decision is made, for notwithstanding frequent pronouncements that peace was reigning supreme in the church, and that harmony was everybody's guest, Van Dyke had his troubles, and must be grateful to personal friends who by the gift of a hundred thousand dollars to Princeton made possible his retirement from the pastorate. The man named as his successor, Rev. Maltbie D. Babcock, comes from a most successfully administered church in Baltimore where he has been loved, even idolized, by an enthusiastic people, and honored by the entire community. It remains to be seen whether cosmopolitan New York will make the same generous response to his magnetic personality as did ardent but provincial Baltimore.

The situation in the Fifth Avenue Presbyterian continues unchanged, or perhaps grows worse as the days pass, and no decisive action is taken by the warring members. The great historic and world-famed church where John Hall charmed thronging multitudes for many years by his simple evangelism, is twisted and torn by relentless winds of opinion and increasing storms of contention. The outlook is not hopeful. There has been talk of Morgan of England, but a considerable portion of the congregation would prefer an American preacher. The latest bulletin of the situation is to the effect that Dr. Purves of Princeton has been called and consents to consider such a call.

The Congregational Churches of New York and Brooklyn are passing through deep waters, for the beloved pastors of two of the most prominent churches have resigned — Dr. Virgin, after thirty years as pastor of the Pilgrim Church in Harlem, and the venerable Dr. Storrs, for more than a half-century the commanding orator of Congregationalism. The closing of these long pastorates is deeply impressive. Virgin is still in the prime of life, but it is towards evening with the great-hearted, superb Brooklyn pastor. Both are universally esteemed, and their decision to hand over the churches which they have created to other hands will awaken tender memories of faithful service and cause supreme regret.

The other day I wrote concerning the decidedly spiritual tone of the Preachers' Meeting — a most refreshing change from the long-continued exhibition of theological malformations and fledgling tenets. But the man who hoped that the millennium had come must have experienced a shock, a week or two ago, when he was rudely wakened from his all too brief dream by an old-time scrimmage. What had been evangelistic suddenly became pugilistic. It was a rare hour for the man who loves a fight as a Dutchman loves cabbage. The old gladiatorial days had come again, and the smell of blood set all the old lions a-roaring once more; and a few young cubs, frightened by the avalanche of sound, had a little time all their own. One of the secretaries was unintentionally Corbett-esque in attitude and utterance, and when he delivered himself of his soul-bewildering climax, it was quite natural and altogether excusable that the reporters who had been hovering about the

trembling portals should make a rush for the immediate scene of the conflict. And all this over the momentous question whether the meeting should be an open or a closed one. To some of the uninformed this may seem a trivial matter, but it isn't. You can't know how, according to some of the speakers, the eyes of the entire world, civilized and bestridden, are upon the New York Preachers' Meeting, or you would know better than to regard such a question as insignificant. What do I think about it? Oh, well, that's not much matter now, for it was decided by a majority as pronounced as the Democratic vote of a Southern State in a presidential election to shut the doors against all aliens and peripatetics; but if they would allow me to express an opinion, I would say, throw the doors wide open and let the laymen hear some of the lions roar. O! one thing I feel reasonably sure, there would be fewer antics and less folly.

We are still at our "anniversaries." These seem to be quite the proper thing at this season of the year. Thirty-seventh Street Church has been celebrating; Metropolitan Temple has been burning a lot of red fire; and St. James up-town has been calling attention "with trumpet and drum" to its birthday. Janes Church in Brooklyn is in the midst of great rejoicing over a very successful attempt to lift its debt of \$35,000. It was a highly commendable effort, and the pastor, official board and members of the congregation are to be congratulated on the admirable spirit and the little fuss with which the undertaking was projected and completed.

The Park Avenue Church, corner of 86th Street, Manhattan, has just honored itself by placing a beautiful bronze tablet in the church to perpetuate the memory of its three-times pastor, Rev. Albert D. Vail, D. D., who died suddenly just about a year ago. This chaste memorial was unveiled on a recent Sunday with impressive services. Loving words of appreciation were spoken by his old-time friend, Rev. Dr. North; Dr. Palmer reviewed Dr. Vail's several pastorates at Park Avenue; letters were read from Rev. Benjamin M. Adams, Dr. Millard and Bishop Foss. The present successful pastor of the church, Rev. E. S. Osbon, D. D., had charge of the services, which were in harmony with the simple and beautiful life of the dearly loved Vail.

Correcting "Quero"

We gladly give place to the following interesting note from Rev. F. H. Sheets, of Grace Church, Chicago: "'Quero,' whoever he may be and however clever he may be, is not omniscient. In his Chicago letter of Nov. 15 he expresses wonder that our Theological School at Evanston does not do more to help our city churches by lectures on the Bible, Christian evidences, and kindred themes. He mentions the Centenary Church lectures by Dr. A. W. Patten of the University and the implication is that the Theological School is doing nothing. Your readers ought to be informed that Dr. C. J. Little, president of Garrett Biblical Institute, has been conducting a large Bible study class in Grace Church, delivering an intensely interesting and masterly series of lectures on Paul's Epistle to the Romans. Dr. Little has given his time and talent without any remuneration whatever, and is deeply interested in bringing about a closer relation between our schools and the city churches, that the schools may help us in the solution of our city problems. I trust you will make these facts known to your readers, who may have been misled by 'Quero's' statement."

A CHRISTMAS CAROL

BENJ. F. LEGGETT.

When Jesus came to Bethlehem —
As told by prophets long —
The midnight sky was full of light,
The air was full of song;
For from the shining battlements
The Syrian dusk was stirred
By strains of sweeter melody
Than earth had ever heard.

The shepherds on the lonely hills
In vigils of the night,
Hear there the song that drifted down,
And saw the wondrous light;
While from the East the Wise Men came,
By weary journeys far,
With treasure-gifts of gold and myrrh,
Led by the shining Star.

And still the choirings angels sang
O'er hill and plain and glen, —
All glory to the highest King,
And sweet good-will to men!
And forth the Star-glow led the way
Above the waste and wild,
To Bethlehem where the Saviour lay —
The manger-cradled Child.

They gave Him gifts at Bethlehem —
The Wonderful, the Wise,
The Prince of Peace! for every land
The Hope and Sacrifice!
And o'er the Syrian hills afar,
The song the angels sung
Rang through the heart of all the world,
And trembled on its tongue.

So Jesus came to Bethlehem,
In lands so far away, —
God's priceless Christmas gift to men
On that first Christmas day!
Take up, O world, the angels' song!
O lips, break forth and sing!
Peace, peace on earth, good-will to men,
And glory to our King!

THE ETERNAL CHILD IN THE MIDST

AT Christmas God once more sets His Eternal Child in the midst of the world. He repeats the wonder of the first Christmas, the wonder of that hour when God saw that at last it was of use that Christ should come.

With what feelings does humanity gather round a babe? Surely when a child is born we return to the enchanted forest when life was in very deed eternal, without beginning, without end, without days or years, without break or want. The child is as a Divine gift, and though we know that its nature is marred, yet it is to us uncorrupted and innocent. It lives, and we live with it, the unconscious and trustful life of love. It is the new centre of interest round which all thoughts are gathered. They radiate home quietly and strongly to one being, and once more the Divine thrill runs through the aging heart. No matter what disappointments we have lived through, the child wakes us from the slumber of the soul, from the lethargy of custom, to old ideals and loves and worships and dreams.

A child appeals to us specially because it so much needs us, and the Eternal Child, too, casts Himself upon us in love and in hope. Love waited Him when He came. True, He was laid in a manger, but He was laid there tenderly. He was trustful as children are trustful, and there is nothing softens the heart

more than a child's faith. Most of us grow world-weary. The time comes when we expect danger at every step, when the grey sisters enter our house and threaten to abide, when our idols turn to clay, and our eagerly sought prizes drop dead from our grasp. But we are healed from the disease of hardness of heart by a little child who recalls the old time when we thought all men noble and all women faithful. Nothing, we repeat, is more beautiful than to be trusted once more, to be trusted as only a child will trust us.

The Eternal Child, like all children, came seeking for love. A child, it has been said, is ready to take all or any love. A child's love is the old immeasurable love, a deep sea which no plummet has fathomed, a spring of inexhaustible riches. Perhaps a child ceases to be a child when it knows that there are strangers. It has a heart for the world, but the world will not enter, and so at last the spring of love is sealed up. The eyes no longer sparkle, but grow serious and wearied. Greetings are given coldly and doubtfully, because there is a fear that they may not be returned. The love which Christ gives and asks is not the love of blazing passion; it is not the stormy ocean of earthly love; it is not the love that says, "Will you be mine?" but far rather the love that says, "I must be thine." Give Christ that love, and He manifests Himself unto us, manifests His unsearchable riches. But no man receives the manifestation unless he loves, and, indeed, if we think of it, love is always the condition of manifestation. An old philosopher says, "I saw the fragments of a wrecked ship floating on the sea. Only a few pieces meet and hold together for a little while, then comes a storm which drives them eastward and westward, and they never meet again. So it is with us here below. But no man has seen the great shipwreck." Nevertheless, there is a love that is from everlasting to everlasting — our dwelling-place in all generations.

Once more, a child calls forth our tenderness, and there is a true sense in which the Eternal Child needs our sympathy. He has entered into His rest and ceased from His own works, as God did from His. He sitteth at the right hand of the Father Almighty, from whence He shall come to judge the quick and dead. But He has not yet come into His own. He has not yet seen completely all the travail of His soul.

So at this Christmas the heart should be subdued and softened. The Divine hope that is as dew on the thoughts of youth should be revived and the old tenderness restored. There may be no other Christmas for us in this world. We are nearer the end of all things. Here we have no continuing city, but at Christmas we recall that through Christ the new world is ours, and our life is but beginning. Now is our salvation nearer at hand than when we first believed. We go forth to meet it, and the still lights of the New Jerusalem burn and shine in welcome.—*British Weekly.*

Unless the Prince of Peace is dwelling
Within my soul, His love out-telling,
I sit in darkness drear.
— Rena M. Hurd.

CINCINNATI LETTER

"CINCINNATUS."

THE Queen City of late has been an unfortunate storm-centre in Methodist circles. First came the annual meeting of the Freedmen's Aid and Southern Education Society, with its painful revelations, which were promptly reported and condemned in your columns. It is gratifying to note that Secretaries Hamilton and Mason came out of the fiery furnace without even the smell of smoke on their garments.

Then came the meeting of the Board of Control. As the HERALD pronounces the case "closed" only briefest reference will be made to it. While there is general expression of relief at the resignation of the former General Secretary of the Epworth League, and universal satisfaction with the selection of his successor, the action of the Board as a whole is receiving severe criticism in some quarters and raising uncomfortable questions that no one seems able to answer. Some good laymen are heard to say that the Board of Control has left itself in nearly as bad a plight as it did at the Indianapolis meeting. With such general and profound agitation upon the subject throughout the church, it was expected that the Board at Cincinnati would go to the bottom of things by examining all who were cognizant of the facts in the case, and then announce their decision, with ample reasons therefor. No two men knew so much about the affair, except the accused, as the Western Book Agents, especially Dr. H. C. Jennings. These men are the servants of the church and ready to do its bidding. Why were they not called and asked to tell the whole story and questioned before the Board? Was ever such an *ex parte* examination conducted by any body of men and in any case? Can any one point to a parallel in such procedure? When were an accused person's statements ever taken as final and conclusive and published as determining a case? It seems about here as if the Board of Control met to justify itself, to secure the removal of the secretary with an attempt to justify him, and especially to censure the one paper which had unqualifiedly demanded the vindication of the League and the church. As the church comes calmly to grasp the facts and the situation, the Board of Control may find its chief difficulty in vindicating itself in a large part of its action at Cincinnati. All say "ZION'S HERALD did it," and the conscience of the church is greatly quickened and braced by the wholesome agitation, especially in our great West where the speculative mania has invaded even the sanctuary.

* * *

General Conference already casts its persuasive political shadows before, and on any Monday one may hear the weary preachers exchange their innocent prophecies and prognostications. Some of them I will mention for the edification of Eastern readers. It is a foregone conclusion here that Rev. Dr. J. W. Hamilton will at the next General Conference be elevated to the episcopacy. This will open a vacant secretariat for some eager aspirant. It seems here to be as conclusively settled that Dr. Moore of the *Western Christian Advocate* will either be elected bishop or receive an important secretaryship. So probable does this appear, that the successor to Editor Moore is being quite earnestly canvassed. Indiana is already urging its claims, as patronizing territory, for the coming vacancy, and Dr. Johns and Dr. Frank G. Browne are named as possible candidates for the first place on the paper.

It is thought there will be a radical change in selecting the next Western Book Agents. Dr. J. B. Young of the Central, with his ad-

mirable record, is stated as sure of a re-election. Probabilities at Chicago are not much talked up here. There is a feeling, however, that some striking changes in the official representatives of that Methodist centre are probable.

Cincinnati has just passed through the throes of a State campaign. An aggressive warfare was waged on everything that had flourished under the rule of the party in power, from the hurdy-gurdy that had been playing rag-time tunes in the saloon without a license to the nickel-in-the-slot machines that had been reaping the fabulous fortune of \$100,000 dollars a week. The preachers did not ask the newspapers their motives, but framed a set of resolutions commanding them for their war on "poker, policy and pool."

There were six parties in the field with candidates for governor. Quite the most picturesque figure on any ticket was that of Mayor Samuel M. Jones, of Toledo, familiarly known as Golden Rule Jones. Mr. Jones added the touch of poetry and romance to the fight that does not often invest a political campaign. It was a novelty to have a candidate who sent out literature with poetical stanzas about the Golden Age, and who had begun to usher in a golden era for the workingman himself, with Golden Rule Hall, Golden Rule Park, and other practical applications of the Golden Rule. And even Mr. Jones' political enemies do not call him a dreamer or fanatic. He is a successful inventor and reputed to be a millionaire. While he is not an educated man, he is a master of terse prose and a keen student of social problems. His campaign expenses have just been handed in, and show that nearly \$8,000 was expended in campaign literature. On the eve of the election it was announced that the Jones vote was going to pieces all over the State, so the 103,000 votes polled were a surprise to everybody but Mr. Jones' confident supporters. In an open letter sent out since the election Mayor Jones says that his recent victory means the end of machine politics in the cities and the beginning of free government by the people. He expects to have a full non-partisan ticket in all the cities of the State at the next election, and thinks the victory will not only snap State legislation on a higher plane, but will inject more morality into our national platforms. He thinks the moral sentiment represented by the vote will secure the enactment into law of the bill prepared by the municipal code commission appointed by Gov. Bushnell two years ago, providing that every officer in the municipalities of Ohio shall be nominated by the free petition of the people without the corrupting influence of caucuses, conventions, or bosses. Mr. Jones is naturally proud of his victory over Mark Hanna, and says never was king or czar more completely repudiated than has been the czar of American politics by the patriotic people of Cuyahoga County in his own home.

* * *

Rev. W. A. Robinson, D. D., of Trinity Church, has resumed the Parkhurst rôle he assumed last year. After a series of ten sermons last winter, that attacked midnight balls, vaudeville shows, and other reigning attractions of the Queen City, Dr. Robinson advertises a new series of ten sermons on "The Ten Commandments" in their relation to this city. The series will include sermons on "A Profane City," "A Bloody City," "The Liars of the City," "The Forty Thieves of the City," "The Sour Grapes of the City." There is a bit of humor in the fact that the preacher of the Ninth St. Baptist Church across the way has offset Dr. Robinson's themes by placarding a series of sermons on "The Future Life," asking the questions: "Is there a Purgatory?" "Is Future Punishment Eternal?" "Where are

Our Departed Loved Ones?" Dr. Robinson will probably show that the gambling dens of the city are genuine infernos, and that some of our missing loved ones are to be found in the dives and concert-halls over the Rhine.

Dr. Robinson read an interesting paper before the Preachers' Meeting on "The Preacher's Relation to Civic Problems," that defined his own position. He believes it is the preacher's duty to attack whatever is making war on the divine safeguards of society, and said he was willing to risk the righteousness of his own cause at the judgment-seat of Christ. He looks upon the decay of public conscience as one of the alarming signs of the times, and ventured the assertion that if an angel with an ink-horn were commissioned to go through the city and put a mark on the foreheads of all the people who cry out against the open violation of the law, he would not be likely to need more than the contents of a five-cent ink-bottle. He said he believed that the preachers could put the forces of sin to rout in the city by persistent, concerted attack; but in the meantime he asked that when a preacher does go out of the beaten path to break a lance or two over the heads of sinners, his brethren leave him alone and not prod him with their lances. His request, however, was not treated with respect by the preachers in the animated discussion that his paper evoked, for his course was criticized very freely, both adversely and favorably. Dr. Robinson deserved the praise of all good citizens in trying to line the preachers up in their proper relations to civic problems, but his critics think he imputes too much saving grace to sensational methods and takes rather doubtful chances of doing good when he paints the effigy of evil so realistically and hangs it up in his pulpit.

* * *

Prof. Ayres, the new president of the University, was asked to address the last meeting of the Evangelical Alliance, but it is rumored that he is a renegade Methodist and an agnostic (a combination that is a bit awful), and on the date of the Alliance meeting he was called out of the city. Prof. Boone, the new superintendent of the public schools, who introduced himself as a member of an evangelical church, was given all the morning for an address on "The Function of the Church." Despite the fact that he felt as if he were carrying coals to Newcastle, he advanced some suggestive ideas from the view-point of a dominie. He thinks the churches might accomplish more by introducing pedagogical methods into the Sunday school, by encouraging right home reading, and putting good pictures in the homes of the poor, and by re-enforcing the efforts of the truant officer, than is being done now by formal teaching and preaching. He believes there is a good deal of common ground on which the churches and schools could meet, and favors the opening of churches for educational gatherings, fathers' and mothers' clubs, kindergartens, and classes in patriotic history. He favors neighborhood work, believing that a preacher's work, as far as the individual goes, must always be small. "Unless he can get hold of a man's group," he asserted, "the chances are nine out of ten that the individual convert will drop away."

The Methodists present might have found a moral for them adorning Prof. Boone's address, for local Methodism seems likely to suffer down town by delegating too much of its work to its Deaconess Homes, the city Church Extension Society, and other agencies. None of our down-town churches, save Wesley Chapel, are using institutional methods. Other denominations are taking the lead down town, and are building parish houses, operating missions and social settlements, and filling their pews more successfully than we are doing.

FINDINGS OF SCIENCE AND CHRISTIAN FAITH

PROF. WILLIAM NORTH RICE, LL. D.

[Address at the Methodist Episcopal Church Congress, St. Louis, Missouri, Nov. 29.]

THIS brevity of the time allotted to me will involve two unavoidable consequences as regards the character of my remarks. I shall be compelled to state conclusions in some cases without the qualifications which would make my meaning more clearly understood, and in all cases without adequate presentation of the evidence. I must, therefore, in advance, crave your pardon for an appearance of dogmatism which I would gladly avoid. Another and less disagreeable consequence of the brevity of my time will be a limitation of my subject. I must pass in silence many phases of the progressive scientific thought of our time, and devote myself solely to the consideration of that one scientific discovery which is especially characteristic of the latter half of the nineteenth century, and which has influenced the thought of mankind in general more profoundly than any other scientific achievement since Newton's discovery of universal gravitation. I need not say that the scientific idea which has so characterized this half-century as to make it

A DISTINCTIVE ERA IN HUMAN THOUGHT is the idea of evolution. That new era in human thought may be said to have begun with the year 1853; and the Wittenberg theses of that intellectual reformation were the twin papers of Darwin and Wallace, wherein was promulgated the theory of natural selection.

And yet the idea of evolution was not new when those papers were presented to the Linnaean Society. The idea of evolution is simply that of a continuously progressive change of phenomena under the operation of secondary causes. In that broad sense, the idea of evolution is the idea of science. Consciously or unconsciously, the aim of scientific men has always been to bring events that seemed isolated into a continuous development. To exclude the idea of evolution from a class of phenomena is to exclude that class of phenomena from the realm of science.

In the former half of the nineteenth century, evolutionary doctrines in regard to much of the history of inorganic nature had become pretty well established. The nebular theory was obviously a doctrine of evolution applied to the history of the planets. The uniformitarian geology of Lyell, which took the place of the catastrophism of the last century, was a doctrine of evolution applied to the physical history of the earth.

Nor had there been wanting anticipations of evolution within the realm of biology. The author of that sublime psalm of creation, preserved to us as the first chapter of Genesis, was in his way a good deal of an evolutionist. "Let the earth bring forth," "let the waters bring forth," are words that point to a process of growth rather than to a process of manufacture in the origination of living beings. In crude and vague forms the idea of evolution was held by some of the Greek philosophers. Just at the beginning of our century Lamarck developed the idea of evolution into something like a scientific theory.

Yet it is no less true that the epoch of evolution in human thought began with Darwin. Growth-marks—phenomena suggestive of continuous and progressive development—were revealed indeed in abundance in every phase of organic nature. The relations of homology of structure between organs diverse in function, the persistence of rudiments of organs no longer functional, the parallelism of embryological development and paleontological succession and

systematic rank, the gradual approximation through the geologic ages to the character of the flora and fauna of today, the resemblance of successive floras and faunas in the same region, the lack of clear, sharp lines of demarcation between the groups recognized in botanical and zoological classification—all these were indications pointing to genetic relationship between different species. Yet the path to a credible theory of organic evolution seemed blocked by the stubborn fact that variations in species appeared everywhere to be limited in degree, and to oscillate about a central average type, instead of becoming cumulative from generation to generation. In the Darwinian principle of natural selection, for the first time was suggested a force whose existence in nature could not be doubted, and whose tendency, conservative in stable environment, progressive in changing environment, would account at once for the permanence of species through long ages and for epochs of relatively rapid change. I do not claim, indeed, nor did Darwin himself ever claim, that natural selection is a complete explanation of the process of evolution. A complete explanation of evolution must be based upon an explanation of those fundamental facts of heredity and variation whose familiarity makes most men insensible to their utter mystery. Yet natural selection has so nearly removed the barrier in the path of evolution, that the scientific world has already come, and the world of thought in general is rapidly coming, to a substantially unanimous belief in the derivative origin of species.

Darwin's discovery relates primarily to the origin of species, by descent with modification, from pre-existing species. It throws no direct light upon the question of the origin of life. But analogy is a guide that we may reasonably follow in our thinking, provided only we bear in mind that she is a treacherous guide and sometimes leads astray. Conclusions that rest only on analogy must be held tentatively and not dogmatically. Yet it would be an unreasonable excess of caution that would refuse to recognize the direction in which analogy points. When we trace a continuous evolution from the nebula to the dawn of life, and again a continuous evolution from the dawn of life to the flora and fauna of today, crowned as it is with glory in the appearance of man himself, we can hardly fail to accept the suggestion that the transition from the lifeless to the living was itself a process of evolution. Though the supposed instances of spontaneous generation all resolve themselves into errors of experimentation, though the power of chemical synthesis, in spite of the vast progress it has made, stops far short of the complexity of protoplasm, though we must confess ourselves unable to imagine a hypothesis for the origin of that complex apparatus which the microscope is revealing to us in the infinitesimal laboratory of the cell, are we not compelled to believe that the law of continuity has not been broken, and that a process of natural transition from the lifeless to the living may yet be within reach of human discovery?

Still further. Are we content to believe that evolution began with the nebula? Are we satisfied to assume our chemical atoms as an ultimate and inexplicable fact? Herschel and Maxwell, indeed, have reasoned, from the supposed absolute likeness of atoms of a particular element, that they bear "the stamp of a manufactured article," and must therefore be supposed to have been specially created at some definite epoch of beginning. But, when we speak of things of which we know so little as we know of atoms, there is logically a boundless difference between saying that we know no difference between the atoms of hydro-

gen, and saying that we know there is no difference. Is it not legitimate for us to recognize here again the direction in which analogy points, and to ask whether those fundamental units of nature, the atoms themselves, may not be products of evolution? Thus analogy suggests to us the question whether there is any beginning of the series of evolutionary changes which we see stretching backwards into the remote past; whether the nebula from which systems have been evolved were not themselves evolved; whether existing forms of matter were not evolved from other forms that we know not; whether creative Power and creative Intelligence have not been eternally immanent in an eternal universe.

True, indeed, it is that any attempt at a complete evolutionary philosophy must be premature. The idea of evolution is as yet too new for the human mind to have fully comprehended its meaning and co-ordinated it with other truths. The questions I have just asked are only questions; but they are questions so obviously suggested by beliefs which are well established, and so accordant with the tendency of the thought of our time, that they cannot be ignored.

For two decades or more after the publication of Darwin's epoch-making book, there was a widespread belief, both within and without the Christian church, that the acceptance of evolution would involve the rejection of Christianity and even of theism. That belief was natural, since for centuries the faith in God as the Creator had shaped itself into a doctrine that the earliest individuals of every living species were created by a series of instantaneous flats. It was not easy at once to

DISCRIMINATE THE SUBSTANCE OF THE FAITH FROM ITS FORM.

The theory of evolution was regarded by the church with greater fear and aversion because a number of the most prominent of the early advocates of evolution were avowedly atheists or agnostics; though it was no less true that one of the earliest followers of Darwin, Asa Gray, was a Christian as devout in spirit as he was orthodox in creed; and some eminent theologians, among whom may be mentioned President McCosh, very early recognized that a belief in evolution was not necessarily atheistic or anti-Christian. Now that those early years of bitter controversy have given place to a time of peace, it is possible that the effects of evolution upon theological beliefs may fail to be duly appreciated.

The reconciliation of science and religion in many minds is purely a practical one. They see that the doctrine of evolution is commonly taught in the schools and is coming into general belief, but that at the same time the church goes on with its philanthropic and evangelistic work entirely undisturbed; and they conclude that there can be no essential antagonism between two beliefs which seem in common to dominate the life of mankind. Or they find, in their own experience, that repentance and faith are no less real, and prayer no less full of comfort, for the new views which they have been taught of the method of divine activity in the cosmos. But however satisfactory to some minds may be such a practical reconciliation of scientific and religious belief, some of us are compelled, by the tendencies of our own minds and by our duty as teachers of science and religion, frankly to face the questions, whether new views in science which seem to us more or less probable are consistent with Christian faith, and what modifications in traditional theological beliefs those new views in science may require. To these questions we must give at least a tentative answer. We cannot permanently keep afloat ourselves and those who look to us for guidance, by stowing scientific and

religious beliefs in compartments separated by thought-proof bulkheads.

It is unnecessary today to affirm that evolution is not atheistic. The evolutionist can have no faith in that form of theistic philosophy which, formulated or unformulated, has largely shaped popular Christian thought in the past, and which has been largely responsible for the perpetual recurrence of the so-called conflict of science and religion; the philosophy that banishes God from nature, and finds Him only in the supernatural; the philosophy which looks upon the universe as a clock which the Deity wound up ages ago, and which now He generally lets alone, only interfering now and then to turn the hands when it has gone wrong; the philosophy of the small boy who said, in answer to the question of the catechism, "God made me so big," measuring on his arm what he supposed to have been his infant stature, "and I grew the rest myself." But evolution has no conflict with the faith of Hebrew bards and seers who heard God's voice in the thunder, and saw His glory in all the beauty and sublimity of nature. Evolution has no conflict with the faith in One

" Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man"—

the God in whom "we live and move and have our being." If we accept the idea which the analogy of evolutionary thought suggests—the idea that the process of creation has been eternal—I cannot help thinking that Christian theology will be the gainer. We shall be relieved of the incongruous notion of a benevolent Deity spending an eternity in solitude and idleness. The contemplation of his own attributes might seem a fitting employment for a Hindu Brahman; it hardly fits the character of the Heavenly Father, of whom we are told that He "worketh hitherto."

Nor need we spend much time in considering the very obvious truth that a belief in evolution is inconsistent with the doctrine of the inerrancy of Scripture. For, altogether apart from the question of evolution, the doctrine of Scriptural inerrancy is contradicted alike by science, history, and Biblical criticism. The two narratives of the creation in Genesis are no more reconcilable with each other than with the facts of geology. The Bible abounds in mutually inconsistent narratives of the same event. The theology and ethics of Ecclesiastes and Esther are not the theology and ethics of the Fourth Gospel and the Sermon on the Mount. The belief in an inerrant Bible is no part of the catholic faith of the church. The rejection of that dogma leaves us free to appreciate the true character of the Bible as the record of a divine revelation, no less real because made progressively "by divers portions and in divers manners;" and the Book grows more precious in its fullness of meaning when we recognize that, like Him whose story it tells us, it is

" Most human and yet most divine,
The flower of man and God."

It is in

THE REALM OF ANTHROPOLOGY

that evolution is most suggestive of modification in theological beliefs. That man himself is a product of evolution can scarcely be denied, if we believe in an evolutionary origin of the animal kingdom in general. Man's anatomical structure is linked with that of other vertebrates by the closest relations of homology. His body is a perfect museum of rudimentary organs, from the rudimentary muscles which can no longer prick up the ears, to the rudimentary muscles which can no longer wag the rudimentary tail; from the rudimentary third eyelid which can no longer sweep off dust from the

eyeball, to the rudimentary intestinal cæcum whose only known function is appendicitis. His neck in the embryo is pierced with a series of gill-slits like those of a shark. Although the fossil remains of man are exceedingly scanty, there is yet evidence to establish with considerable probability the existence of a race of men possessed of characters more simian than those of any present race, ranging in Quaternary time from the East Indies to western Europe. It is a remarkable fact that among those scanty remains is one skull in regard to which there is still difference of opinion among competent anatomists and paleontologists as to whether it belonged to an ape or to a man. If the animal kingdom in general is a product of evolution, man constitutes surely no exception.

This of course means simply that the origin of the earliest human beings was exactly the same as that of their successors. This involves no logical contradiction of that dualistic conception of human nature which holds that, in the case of every individual, a spirit is created by a divine fiat, when a body suitable for its abode has been evolved in a process of secondary causation. There is, then, no logical contradiction between evolution and the traditional spiritualistic philosophy.

Yet I cannot avoid the conviction that the tendency of evolution is toward a monistic conception of human nature. It is difficult, if not impossible, to give a clear and satisfactory definition of the psychical differences between man and brute. The characteristics distinctly human appear to be a gradual development in the individual and in the race; and there seems to be the same parallelism between the ascending series of different species and the successive stages of development in the highest species, in psychical as in physical characters. The longer a man has been a believer in evolution, and the more his general tone of thought has been influenced by that belief, the less satisfied is he likely to be with the conception of a spirit created independently of the evolution of the body, and in some inscrutable manner, before, at, or after birth, attached to the body. It is possible that this tendency toward monism may be simply an example of the crude and premature philosophizing which results from the dominance in thought of a new idea as yet imperfectly comprehended. But the reality of that tendency in the biological science of today can scarcely be doubted. I am inclined to believe that the question of monism and dualism in human nature is one of those questions which do not admit of conclusive settlement by any means of investigation accessible to us in the present state of existence.

It becomes, then, a question for serious consideration, whether, as has been commonly supposed, a dualistic conception of human nature is an essential basis of ethics and religion. That question I believe must be answered in the negative. The basis of ethics is not in ontology, but in psychology — not in a dogma in regard to the distinction of essence between spirit and matter, but in the universal and inexpugnable conviction of freedom and moral obligation — a conviction which is stronger than any scientific induction, and whose validity is independent of ontological dogmas as it is of biological theories. The supposition of the evolutionary origin of conscience by no means invalidates moral distinctions, or releases man from moral obligation. As President Schurman has wisely argued, if the eye has been developed by natural selection, it is because the eye was useful; but the eye was useful only because its possessor lived in a luminous universe. So, if conscience has been developed by natural selection, it is because conscience was useful; but conscience

was useful only because its possessor lived in a moral universe.

Nor is the faith in immortality dependent upon the dualistic conception of human nature. It is a profoundly significant fact that Christianity, with Judaism and Mohammedanism, which are, respectively, undeveloped and corrupted phases of Christianity, stands alone among the religions and philosophies of the world in teaching an embodied immortality. It was not the immortality of a disembodied spirit that Paul preached at Areopagus, amid the scoffing of Athenian philosophers, but *anastasis* — resurrection. If the monistic philosophy should become established, it would indeed banish all forms of the faith in immortality which find their rationale in the conception of spirit as an essence distinct and separable from the body. The swan song of Socrates would be hushed; but the voice of One greater and wiser than Socrates might still be heard, clear and strong as eighteen centuries ago, "I am the resurrection and the life." A definite formulation of the method of immortality of course transcends the reach of our knowledge. Tait and Stewart, in "The Unseen Universe," have offered suggestions which at least show that a conception of immortality on a monistic basis is not irrational.

A theological doctrine which must certainly undergo some modification in the presence of an evolutionary anthropology is

THE DOCTRINE OF THE FALL.

The notion of Milton's Christian mythology and of the older theologians, that the earliest human beings were in a state of supernal intellectual and morale elevation, as expressed in Dr. South's striking phrase, "An Aristotle was only the rubbish of an Adam," finds very doubtful support in the early chapters of Genesis, and certainly finds no support in the teachings of pre-historic archaeology. The evolutionary anthropologist must, of course, conceive of the origin of humanity in infantile weakness of intellect, and in that characterless innocence which must precede the beginning of moral conduct. Yet the doctrine of the fall is by no means dependent upon the acceptance of the story of Eden as historic. The fall must be conceived not as actual, but as potential; not as the precipitation of man from a position of supernal glory already possessed, but as the forfeiture of unspeakably glorious possibilities which the individual and the race might have attained but for the all-pervading, all-corrupting influence of sin. The story of a fall in Adam becomes, then, only a symbol of the awful truth of the transmission of the effects of sin from generation to generation by physiological inheritance and by conscious and unconscious education. To this conception of the fall the soteriology of the New Testament can easily adjust itself. The work of Jesus is not to bring back a golden age once enjoyed, but to create a golden age whose measureless potentialities of glory had been forfeited through sin.

I said a few moments ago that we were bound to seek at least tentative answers to the theological questions suggested by new views in science. Once more let me say that some of the views I have presented are only tentative. The time is not ripe for a complete solution of the problems of thought with which our age is grappling. "We know in part, and we prophesy in part." But that partial knowledge justifies the prophetic hope that no scientific discovery will contradict the essence of Christianity, and that the end of all questioning will be the re-establishment of faith. To me it seems unmistakable that our age of bold investigation, of truth discovered too fast to be understood and co-ordinated, of doubt and unrest and agonized questioning, but of moral earnestness and of loyalty to truth, is end-

ing in a return to faith. The pathetic story of Romane, as told in his "Thoughts on Religion" — his twenty years of wandering in the wilderness of unbelief, and his Pisgah vision of the land of promise — is profoundly interesting as the experience of one human soul; but to me it seems yet more impressive as a type of the intellectual and spiritual life of the age which is passing away. "At evening time it shall be light."

And herein the story of our age is an old story told again. The Copernican astronomical three hundred years ago gave to traditional opinions even a ruder shock than the scientific discoveries of our time. But Christianity survived, though the steadfast earth on which it had stood seemed whirled away from beneath its feet. Christianity showed then, as it has shown in our time, the plasticity whereby, in changing environment, an organism may become adapted and not become extinct. For the scientific questions of our age and of all ages touch not the central truth of Christianity, "that God was in Christ reconciling the world unto Himself." The inarticulate cry of universal humanity —

"An infant crying in the night" — finds its interpretation and its answer in Him through whom we see the Father. And to Him — "the same yesterday and today and forever" — the laboring and heavy-laden bring their burdens of doubt and question, as of sorrow and sin, and find rest unto their souls.

A CHRISTIAN CHRISTMAS

REV. OLIVER W. HUTCHINSON.

WE plead for a Christian observance of the advent of our Saviour. One would naturally expect to find such an observance in our churches. In some churches he may, but in many the observance is far from being Christian. It frequently consists of some grotesque, absurd, ridiculous performance intended to amuse the young people and to "split the ears of the groundlings." Is it not high time that Santa Claus should be bowed down and out? To dress a man up like a bear and have him crawl through a church window, or down an imitation chimney, and then parade about the house of God before a Sunday-school to celebrate the advent of the Lord's Christ, is so wide of good taste as to be a marvel that it has so long survived. Yet just this is what is set before thousands of our children as a Christian observance of Christmas!

Will our superintendents and teachers continue this outrage on good taste and innocent childhood? How long will our pastors allow this burlesque to be given in our churches? Are not our children fairly entitled to hear something about the Star which guided the wise men, the shepherds who watched their flocks, the angels who sang the anthem, and the Holy Child born in the manger? What are we thinking of to substitute chimney scenes, Little Red Riding Hood, Santa Claus, Christmas in Germany, and brownies, for the matchless story of the Advent as told in Luke's Gospel? Isn't "Glory to God in the Highest" good enough to sing? Is the story of the birth of the Holy Child Jesus, which has thrilled the child-heart of nineteen centuries, worn out? Let us have a Christian Christmas, at least in our Christian churches.

Cambridge, Mass.

THE FAMILY

FATHER'S CHRISTMAS EVE

EMMA C. DOWD.

The palace, resplendent in garlands of lights,
Was filled with the odors of June,
And gay, slippers feet in the merriest flights
Kept pace with a gay Christmas tune;
But up in the tower, in darkness, alone,
A man bowed his head with a sob and a moan.

"Yes, Rachel and Meggy, I'll keep out o' sight!
Ah! little you dreamed that I heard
When you wondered if 'father' would stay round tonight,
And agreed that his ways were 'absurd.'
O Rachel, my first-born! O Meggy, my pet!
Those words — how they hurt me!
They're hurting me yet!

"I know I'm old-fashioned; my schoolin'
was slim.
But we said, your mother and I,
That we'd give to our girls and to dear
little Jim
The best that our money could buy.
And I done as we'd planned, all fair and
square,
Only poor little Jim didn't get his share.
"Little Jim! my boy! — he'd be nineteen
now.
Nineteen come New Year's Day!
He'd his mother's eyes and his mother's
brow,
And just her affectionate way.
And, 'Faver,' he'd say, as he climbed on
my knee,
'I love to kiss 'oo! Don't 'oo love to kiss
me?'

"And Rachel and Meggy'd come scamperin'
in,
And beg for a story or two;
And how mother'd smile when I had to
begin
'Bout Aladdin or Little Boy Blue!
Oh, I'd give every dollar I own today
To go back to them times when I wa'n't in
the way!

s'pose I'm old-fashioned — I ain't no
part
Of that world downstairs, I know!
But lovin' hands and a lovin' heart
Are worth more than style and show;
And the gold I have slaved for wears no
shame —
I shall leave to my girls an honest name."

The palace, resplendent in garlands of lights,
Was filled with the odors of June,
And gay, slippers feet in the merriest flights
Kept pace with a gay Christmas tune;
But up in the tower a man whispered low,
"I'm glad little Jim and mother don't
know!"

Meriden, Conn.

Thoughts for the Thoughtful
Christmastide

Over all the obscurity, homeliness, and commonplaceness, behold! the splendor of God shines, and the manger is forever a place of pilgrimage, and the helpless Child the mightiest force known among men, and the shepherds hear voices for whose music the great and wise have listened in vain, and the veil is rent asunder and the earth and the heavens are as one. There are no common men, there is no hopeless drudgery, there is no forsaken world whirling through dreary night to a night still darker and to dreams more awful. The earth is the Lord's, and the fullness thereof; and every birth is a miracle, every manger a holy place, every child a son of the Highest, every occupation an education of immortality. — *Outlook.*

At this Christmastide when Bethlehem's manger becomes the centre of millions of eyes and hearts, let us ask the pregnant

question — What did the Son of God come into this world of ours for? The ready answer is, He came to save us from our sins. And chiefly He came to save us from the deadly and damnable sin of selfishness. *Self out and Jesus in;* that is about the most comprehensive description of true conversion. Conduct is measured by motives. The one motive that has the power to lift us out of self and to exalt life to its highest point is heart-love for our crucified Saviour. "Love Me more than houses or lands or anybody or anything earthly," was the way Christ put it to every one who desired to be His disciple. — *Theodore L. Uuyler, D. D.*

they sought and found Him. And for us, for every one of us, there waits this same Christmas gift — the gift of God's great love to every man who will seek and receive Him. — *Mark Guy Pearce.*

* * *

Was this all men could give Thee, Thou Saviour Divine?

A bed in the hay with the wondering kine;
A stone and a seal to detain Thee in thrall;
Was this all men gave Thee, O Lord, was it all?
O come Thou again, for the centuries have flown,
And surely the hard hearts must softer have grown.

And surely the blind eyes have opened to see.
O come to the world which is waiting for Thee,
As dumb as the cattle, as faint as the tomb,
For rest or for rising, for brightness or gloom!
Let my heart be Thy resting-place, Lord of the heart!

Arise there, be found there, and never depart!

— *SUSAN COOLIDGE, in Congregationalist.*AUNT ANN
A Christmas Story

J. L. HARBOUR.

LETTY DORRIS sat in her beautiful room at Madame Vincent's very exclusive private boarding-school in a good deal of a quandary. She had had so many invitations for the Christmas holidays that she was at loss which one to accept. Pretty and vivacious Helen Hildreth had just left the room declaring that she would never forgive Letty if she did not go home with her for the holidays; and Sylvia Rawson had said the same thing the evening before. Both Helen and Sylvia were daughters of extremely wealthy men, and their homes were modern palaces in which the Christmas festivities would be most beautiful and elaborate. Then Bess Trynor, Letty's most intimate friend, had said that she had decided long ago that Letty should go home with her.

"We will have just the loveliest time!" Bess had said. "We are going to have a whole houseful of the jolliest young people at our place this Christmas, and we won't know a dull minute. There will be all sorts of merry-making, and mamma writes me that she has planned a large party in honor of our arrival. You simply must go home with me, Letty."

But Letty had not made any definite promises. Her own home was closed, her father having been compelled to take her mother to Florida because of her failing health. Letty had never spent a Christmas away from her own home, and sometimes she felt that it would be impossible for her to be really happy at Christmas time, with her loved ones so far away. But all of the invitations she had received were most enticing, and the only difficulty was to choose from among so many. She was a merry-hearted girl, with all of a healthy, active girl's fondness for enjoyment. She had a liking for society, and her pleasing manners, combined with real kindness of heart, made her popular wherever she went. Her mental comment on the various invitations she had received was: —

"All of them promise so much pleasure, and I am so fond of all the girls from whom the invitations have come, that I cannot easily decide on the one I want to accept. But I really must decide

O Christmas Child,
So roughly cradled here,
Born, undefiled,
Of Maiden-Mother dear;
None dreamed Thy true estate,
None deemed Thee to be great,
There in Thy swaddling bands,
In far-off Eastern lands,
Save that wise Mother-heart,
To whom the Angel's word
Revealed Thee, as the Lord
And Saviour, that Thou art!

— *WILLIAM CROSWELL DOANE, in Churchman.*

* * *

There are many who stand yet on the other side of Bethlehem and the other side of Christmas. To them Christ has not come. He is only a name — a something vague, uncertain, of whom there are many conflicting opinions and various thoughts. And to many thousands He is less than that. But this is still the glory of God that He seeks to come into our life as the little child, the beginning of a new and higher life, the revelation of the Father, bringing to the heart peace, and breathing into the soul His own goodwill to men. . . . Those shepherds were not great or wonderfully wise or good men. But they heard of Jesus Christ, the Saviour, and

soon, for I do not care to stay here during the holidays. I have a mind to put all the names of the half-dozen girls who have invited me to go home with them on slips of paper in my hat, and go with the one whose name I draw with my eyes closed."

She decided, however, that this would be childish, and while she was still deliberating in regard to the matter, there came a rap at the door and a maid brought Letty a letter.

"Well, from whom can that be?" said Letty to herself, as she looked at the cheap, bluish white envelope in her hand. It was addressed in blue ink in a very stiff and angular hand that Letty did not at first recognize, although she felt sure she had seen it before. She took the graceful little paper cutter on her desk and cut open an end of the envelope, and drew out a single sheet of ruled note paper. Glancing first at the signature, Letty suddenly exclaimed: —

"Why, it is from Aunt Ann — papa's aunt up in Vermont! It is so long since we heard from her that I did not recognize her writing, and it is the first time that Aunt Ann has written to me personally. I wonder how she happened to do so now!"

In a moment Letty was reading these lines: —

MY DEAR NIECE LETTY: You will mebbe be some surprized to get a letter from me as I do not think I have ever wrote to you. I am writing now to ask if you would not like to come and spend christmas with me here on the Farm. I have herd that your folks was away in floriday and that you was in a boarding school, so i have been thinking that mebbe you would not have any place in partickular to go and that it might be so that you could come and stay a few days with a lonely old woman who would be so glad to see her favorite nephew's daughter. I live all alone in the old house in which your pa was born, an i don't see much young company. It would be a great pleasure to me to have some young life in my quiet old house at christmas time, which is the only time i feel real lonesome excepting at Thanksgiving, and then i always aim to have some old body as lonesome as myself with me. I can't promise you a very gay time if you come, but i can give you as warm a welcome as you could have any place, and your coming would give a lot of joy to a lonely old woman. So i am in hopes of hearing that you can come. Let me know and i will have some one meet you at the depot.

Your loving aunt,
ANN BAXTER.

Letty folded the letter slowly and slipped it back into the envelope with a very serious look on her pretty face. The mere suggestion of journeying away off to that old hill farm in the winter time chilled Letty's spirits. It had been ten years since she had been to the old farm on which her father's childhood had been spent, but she remembered that it was a lonely place nearly a mile from any other house. It had appeared like rather a dreary place to her in mid-summer, with her father and mother with her. How much drearier and lonelier it would seem in the winter time if she went to it alone! It did not seem to Letty that she could decline all the invitations she had had to spend the holidays in the bright and beautiful homes of her wealthy girl friends and

go off to that old hill farm with a quiet old woman seventy years of age. She had taken up her pen to decline the invitation, when there came to her a memory of something she had heard her father say a good many times. Those words were: "No one in all the world was so good and kind to me after the death of my own dear mother as my Aunt Ann Baxter. My own mother could not have been kinder to me, or more patient and gentle."

Letty loved her father devotedly, and the memory of these words of his caused her to pause with her pen in her hand.

"Papa would want me to go," she said. "And I have so often heard him tell how good Aunt Ann was to him when he was a helpless little orphan boy. I ought to go on his account. It would be ungrateful in me to deny the lonely old lady the happiness my visit might give to her. And yet — and yet — well, no matter what the girls say, I'll go!"

She had written and sealed her letter to her Aunt Ann when Helen Hildreth came into Letty's room.

"Now, Letty," said Helen, firmly, "I am not going to leave this room until you have promised me that you will go home with me for the Christmas holidays. I have had another letter from home telling me of all the high jinks we are going to have at our house at Christmas time. You will miss such a jolly good time if you do not go home with me."

"I know that, Helen. Nevertheless, I have deliberately decided to miss it."

"Now, Letty Dorris, you are not going home with any of the other girls when I asked you first to go with me?"

"No, Helen; I am not going home with any of the girls. Read that."

She handed Helen her Aunt Ann's letter. Helen read it, and said: "You don't mean to tell me you are going to bury yourself on a Vermont farm in the dead of winter just when the city is the gayest and every one is bent on having a good time?"

"Yes, I am."

"Why, Letty Dorris! I am going to ask Madame to call a doctor and have him investigate your mental condition. It is my conviction that your mind is wavering."

"It probably will be after it has undergone the strain of a week in a ghostly old farm-house half of the rooms of which have not been used for years. But I am going all the same."

And go she did. The short December day was fading into twilight and a light snow was falling when Letty left the cars at a tiny station in a little Vermont village. She was the only passenger to leave the train, and as soon as she had stepped to the platform a short, stout man in an overcoat reaching nearly to his heels, and with his head half hidden in a big knitted muffler of many colors, came up to her and asked: —

"Be you Mis' Baxter's niece?"

"Yes, I am," replied Letty.

"I callated you wuz the minnit I see you. Well, I'm the man that's to fetch

you out to her place, Hixon is my name — Job Hixon. I knowed your pa a good many years 'fore you did. Many's the time we been in swimmin' together, an' off over these hills arfter rabbits in the winter time an' arfter berries in the summer time. You got any baggage?"

"Only a small trunk. There it is on the platform."

"Well, I'll h'list it into my sled an' we'll put right out for your aunt's farm. The old lady'll be powerfully tickled to see you. I reckon there ain't a neighbor passed her house sense she got the letter sayin' you wuz comin' that she ain't called 'em in to show 'em the letter you writ sayin' you wuz goin' to come. She's a mighty good woman, your aunt is, an' there ain't many wimmen o' her years ex peert ex she is. You favor your pa a good deal."

"I am glad that you think so," replied Letty, laughingly.

"Well, you do. Same eyes an' same nose. Pa well?"

"Yes, thank you."

"That's good. Nothin' like good health — speshly when a body's sick."

It was very dark when Job Hixon drove up before Aunt Ann's gate; but the door of the big square house with the long L reaching clear to the barn behind it was open, and a flood of light was streaming out over the snow before the horse had come to a standstill and Job had called out, cheerily: —

"I got her, Mis' Baxter!"

Letty stepped from the sled into the arms of the little old lady, who said, as she kissed her niece: —

"Why, Letty! What a tall girl you have grown! You don't know how glad I am to see you. Come right in out of the cold, dear. I got a nice hot supper all ready for you. It seems too good to be true that you are here."

I think that the rest of this little story can be told best in the long letter Letty wrote to her father four days later. Here it is: —

DEAR FATHER: I suspect that you will be almost as much surprised to know that I am writing this under Aunt Ann's roof as I am to be here. But here I am in the dear old house in which you were born, and in which there is the sweetest little old lady in the world in the person of Aunt Ann. When she wrote and asked me to come and spend the Christmas holidays with her, it was, I confess, with a good deal of reluctance that I accepted the invitation. Several of the girls had invited me to go to their lovely homes for the holidays, and I had about decided to go to New York with Helen Hildreth when Aunt Ann's letter came, and I finally decided that I would come here.

I cannot begin to tell you how glad I am that I made this decision, for by doing so I have not only given a great deal of pleasure to one who was so good to you in your orphaned childhood, but I have at the same time found great pleasure in being here — more, I am sure, than I would have found in the homes of any of my school-girl friends. Will you believe me when I tell you that I have not known a dull moment since I came? And Aunty and I had an actually jolly Christmas all by ourselves. Such a Christmas dinner as we had! I do not wonder that you have so often spoken of Aunt Ann's wonderful cooking, and, as your old friend, Job Hixon, says, she 'just spread herself' on her Christmas dinner this year. I decorated the house with holly and ever-

greens and hung a Christmas wreath in every window, and we hung up our stockings; and what do you think that I found in mine on Christmas morning? Why, an am-brotype of you when you were a little boy of twelve, and a little blue merino dress embroidered in white that you wore when you were two years old. Then I found my great-grandmother's silver spoons, and the most exquisite old cameo brooch and a lot of lace that once belonged to her. How the girls at school will rave over it! Nor was this all, for on a table was spread grandmother's beautiful old egg-shell china tea-set — the one all sprigged with violets — and Aunt Ann said that it was also for me. Then she gave me grandmother's lovely old silk muslin wedding gown, all a-flutter with lute-string ribbons, and her quaint, odd wedding bonnet, together with her gold chain and a fan that the girls will go wild over. She said that she had always intended that I should have these things some day, and that she had concluded to give them to me now.

I cannot begin to tell you how pleased I am with them and with Aunty herself. Last night she had a great many of the young people of the neighborhood come, and we had a real old-fashioned country party that was no end of fun. Tonight we are going to have a sleigh-ride over the hills in the moonlight. I never saw anything lovelier than the hills in the moonlight, with the snow covering them. One of Aunty's neighbors is going to have an old-fashioned molasses candy-pull for me tomorrow night. I am hearing so many interesting things about your boyhood; and such a happy day as I had, snuggled up to the warm chimney in the attic, looking over old letters of my ancestors and prying into old trunks and chests! Aunt Ann says that I can rummage anywhere. She is a dear, anyhow. The Christmas that I thought would be the dreariest has been one of the happiest of my life. With bushels of love to you and mamma from both Aunty and me,

Your loving
LETTY.

A CHRISTMAS MEDITATION

THE December winds were sweeping across the hills when Joseph and Mary set out upon their journey. The distance was about eighty miles. The roads, at all times difficult, were now almost impassable. Yonder the travelers go — a sturdy peasant, staff in hand, leading by the bridle a paniered mule whereon sits the muffled figure of a woman. There were wonderful scenes along the way. At the ford of the Kishon they heard again the song of Deborah: "The stars in their courses fought against Sisera. The river of Kishon swept them away; that ancient river, the river Kishon. O my soul, thou hast trodden down strength!" And they passed under the shadow of Gilboa, where the shields of the mighty were wildly cast away and where David uttered his lament for Saul and Jonathan — "They were lovely and pleasant in their lives and in their death they were not divided! They were swifter than eagles; stronger than lions. How are the mighty fallen, and the weapons of war perished!" Still further on they came to the heights of Jezreel, where, if it were at evening, they saw the glimmer of the lamps of Gideon's three hundred, and listened to the song that was at once a battle pean and a prophecy: "Then shall be broken the staff of the oppressor as in the day of Midian; for every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with fuel of fire; for unto us a child is born, unto us a son is given; his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!" It was probably the fourth day when they came in

sight of Bethlehem, and passed the fields where Ruth had followed after the reapers and the pastures where David had watched his flocks. Here at the gate was the well for which the exiled king had longed when he was hunted like a partridge among the mountains, saying, "O for a drink of the water of the well beside the gate of Bethlehem!" They entered and betook themselves to the inn. But there being no room for them — so many of their countrymen having come to Bethlehem upon a like errand with themselves — they found shelter in a stable near by. There in the night the great mystery of life was enacted. The Prince was born, not in a chamber hung with purple tapestries, but in a humble stall. There was no ringing of bells, no crying of heralds to welcome Emmanuel: the fierce winds howled without and earth was all unconscious of the coming of the Mighty One. — David J. Burwell, D. D.

SOME MOTHERS

SUSAN E. GAMMONS.

It was just before Christmas, and thronged was the street
With holiday shoppers; the windows were gay
With things that were lovely and funny and sweet,
Displayed for the tempting of money away.

But faces grew tender and smiles died away,
As, fair, plumed and dainty, came passing us by
The little white hearse on its slow, winding way,
And some mother's sorrow dimmed many an eye.

I saw it returning, far out on the street,
And knew that full often some mother would see
A little new grave, with the pitiless sleet
Beating down, ere the spring came with blossom and bee.

And again when the morning of Christmas dawned bright,
I thought of a stocking some mother had missed
From the many or few to be filled ere the light,
And of one little face less upraised to be kissed.

And I knew well that somewhere, too precious to lose,
Safe hidden from curious, thoughtless and cold,
Were wee battered playthings, worn dresses and shoes,
By some heart more treasured than silver or gold.

Ah! many a Rachel, uncomfited, weeps
O'er a gap in the stockings each fair Christmas morn;
And many another whose one baby sleeps,
With no stocking to fill, wakens doubly forlorn.

But what of the mother sore-hearted and sad
For the child of her love whom she mourns evermore,
Yet feeling almost that her heart could be glad
If the white hearse had long ago borne from her door?

For the lambs in His bosom our dear Lord will keep,
They shall never know sorrow, nor hunger, nor cold;
But on sin's storm-swept mountains, alas for the sheep
Whom love cannot win to the sheltering fold!

Westport, Mass.

BOYS AND GIRLS

CHRISTMAS EVE AT THE GREEN EYE

MABEL GIFFORD.

BOBET walked down the broad path Brand had shoveled between the Green Eye and the water, and looked up and down the beach. The Green Eye — the Life-saving Station — with the high drifts of snow about it, made Bobbet think of a small man in a very high collar. It had stopped snowing, but the sky was still dark and lowering, and the water inky black. Up the beach could be seen the craggy cliffs pricking through their swathe of immaculate whiteness; down the beach the faint outlines of the snow-covered sand-hills. Something else Bobbet saw — foot-prints in the snow, near the water line. He could trace the foot-prints a long way — there were two sizes of them. "A Robinson Crusoe, all my own," Bobbet was saying to himself, as he looked at the foot-prints. "Uncle has been to town and bought it, and has met Murphy by this time and is on the beach, almost here most likely."

"Lambkin," some one called, sharply, "you'll freeze to a ston' stand'n' out there dreamin'. Come in."

Bobbet greatly disliked to be called Lambkin. He glanced back, from the corner of his eye, at the tall, thin figure in the doorway of the Green Eye, and remained motionless.

"I am looking for Uncle," he said.

"Come in," repeated the man, "or I will snake you in."

This threat had the desired effect. Bobbet moved slowly toward the door, trying hard to keep his teeth from chattering, that Brand might not suspect how cold he was. The man reached down and gripped him by the shoulder with one of his red, long-fingered hands, swinging him over the threshold and seating him in a chair by the stove in the mess-room of the Green Eye.

"According to contract, I am to keep you alive and well until Uncle returns," he said.

Bobbet remained motionless where he was placed, but his eyes traveled restlessly from the clock to the window, and from the window to the clock. Brand, whose face was as red as his hands, and his hair redder than either, remarked, as he observed Bobbet's glances: "Hoofin' it is ticklish work, when you've got to choose atween snow-drifts neck high and slantin'diculair ice with the tide washin' it."

Brand walked to the window, and looked out at the sky growing heavier and heavier, and the water growing blacker. "Do you see the waves a chawin' up the sand as if they was itchin' to swaller up the hull beach, Green Eye an' all? Well, the storm hain't over yit."

Bobbet looked around timidly. "Uncle wouldn't have gone if it had not been for the Robinson Crusoe?"

Brand looked down at the slip of a lad, and saw his lips quivering. "Don't you fret, Lambkin," he said. "Uncle's hearty; he'll fetch up all right, give him time."

Dinner time came, and no Uncle. After

dinner Brand cast meditative glances at Bobbet. "If he wasn't such a timid chap," he muttered, "I might leave him here a bit an' go an' look up Uncle. Murphy ought to be back by this time, too. It don't seem just right to leave him here; but what else is there to do, Cap'n sick in his bed, Smith and Peters off duty till six o'clock, Uncle and Mur-

"You'd be swamped in the drifts," said Brand.

"I'd have my pickin' at the edge of the beach," replied Bobbet, shivering as he glanced at the icy space between the snow banks and the water.

Brand suddenly made up his mind. He appeared at the door again presently, dressed for an out-door tramp. "Lamb-

Bobbet did not like to be called a Lambkin; he did not like to be timid. He had an ambition — it was to be a captain of a Life-saving Station some day. He thought when he grew to be a man he should not be afraid of anything. No one but Uncle knew of Bobbet's ambition. If he were a man, now, he would not mind going up to the tower and lighting the Green Eye. As the case stood, he thought he would better wait awhile, there being no likelihood of any ship being near, and see if some one who was a grown-up man would not come.

He lighted the lamp in the mess-room, for it was too dark to see anyone coming up the beach. He took down the well-read almanac, and tried to get the thought of the Green Eye out of his mind. He had hardly read the first verse for the first month of the year, when he was startled by a dull, heavy boom that seemed to come over the water and stop at the door of the Station. He sprang to his feet and listened. Was it a signal — sure? Yes, it came again, and still again. Why did not somebody come?

Bobbet stood trembling (another instant, but the only sound was the roar of the surf, and another boom from the distressed ship. He crept across the room and lighted the lantern, and opened the tower door. His knees were so weak he wondered if he could climb up the stairs without falling or dropping the lantern. He did not fall, and he did get to the top of the tower after what seemed an endless time of horror. He lighted the great eye, and drew his first long breath. But it was only one, for his descent must be back through the dread passage. Step by step he crept down, in terror of he could not tell what. The mess-room never looked so cheery to him as tonight when he had crept back to it.

The signal gun would not let him rest. Was there anything more he ought to do? Was there anything more he could do? He would as soon grapple with the sea monster as to fire off the little brass cannon. Nobody would expect him to do that. But could he? What was to become of the shipwrecked sailors if no one came, and he did nothing?

Bobbet stood up and looked hard at the door. "Uncle!" he called out, as if he himself were one of the drowning sailors. Then he went into the boat-room and looked at the gun shining so brightly on its truck, with the life-line coiled up beside it. He used his strength against the truck; it was no more than the beating of a bird's wing against a rock. Then Bobbet put on his great-coat and boots and went out on to the platform. "If I can throw the line from here," he said, "it will be easy to get the truck as far as here."

But he could see no light from the platform. He walked down the broad path Brand had made that morning. Half-way down the path he spied what he was so eagerly looking for — a wavering light out over the water, he could not tell how far. It glared at him spasmodically, and then sank out of sight as if drowned in the darkness. In a moment it appeared again, with the same startling glare. Bobbet went in to the shed, brought out Stub, the donkey, and



MARIAN

9 years

MABEL

6 years

HARRIET

10 years

Children of the Publisher of ZION'S HERALD. A surprise to Mr. and Mrs. George E. Whitaker.

phy nobody knows where, an' me 'n kin, I am going down the beach and see if everything is all right. Most likely Uncle and Murphy have waited in town to see the sights; they'll be coming back by this time."

Brand took another look at Bobbet. "Be scared out of his wits, I suppose, if I left him here alone an hour or two. It's going to be dark middle of the afternoon."

Brand was busy at the sink washing dishes and thinking, when he heard a stealthy sound behind him. He looked around, and saw Bobbet in his great coat, fur cap, and rubber boots, creeping toward the door. "Going on a sea voyage?" asked Brand.

Bobbet stopped, and began to tremble for fear of being prevented from carrying out his scheme. "I was going to look for Uncle," he stammered.

"Take them duds off an' go an' shine up the Baby," commanded Brand, his sharp eyes acting like a magnet on shrinking Bobbet, who obediently removed his garments and went into the boat room where were all the life-saving apparatus — strange, mysterious shapes to Bobbet, who always regarded them with awe and wonder.

The Baby was the tiny cannon, or gun as they called it, from which the life-line was thrown when there was a wreck near them. Many a day Bobbet had polished the little brass gun, and many a night he had lain awake and imagined vessels were being wrecked on the cliffs, and then dreamed of firing off the little gun to save the sailors. But today he thought only of Uncle and the precious Robinson Crusoe. Brand put his head in at the door. "It's cheaper watchin' at the winder than standin' in the snow an' freezin'," he said.

"But I was going to walk along a piece," said Bobbet.

Bobbet thought of the cheery Christmas Eve in the town, for this was his first winter at the Station. The thought of it made the scene outside darker and drearier; still, he thought he would be quite happy, right there, if Uncle and Crusoe were with him.

Bobbet never was so lonely in all his life as when Brand shut him into the Life-saving Station, and he watched him disappear down the beach. He polished the Baby until his arms ached so he could polish no longer. He walked up and down the boat room with his hands in his pockets, and whistled the liveliest tunes he knew, but the stories the wonderful and mysterious things in the room told him, made him feel more lonely and tremble at the roar of every unusually heavy wave, fearing it was the boom of a shipwreck. The dim afternoon waxed dimmer and dimmer; the hands of the clock were working along toward four o'clock. At four it was quite dark, and Brand had not returned. Bobbet had a terror of the dark; he thought of the dark tower above, and of the Green Eye that should be shining brightly now.

What if there should be a ship outside, looking for the light? Bobbet could eat no supper; but of course there would be no ship near the shore at this time after the storm. If there had been a wreck, they would have heard from it long ago. Bobbet was more afraid of the narrow dark way up to the tower than of any dark anywhere else, even of the dark out on the beach.

led him into the boat-room. It was an easy matter to get out upon the platform with Stub and the truck and the little brass gun; but beyond that! Could he steady the truck down the icy path to the beach? "We'll try it, Stub," he said, and down they crept.

They reached the spot safely at last. Bobbet tied the line to the big spile driven deep into the sand near the path; he got everything in readiness; then he waited a moment in an agony of suspense. Only the surf and the signal gun answered him. "Uncle!" he called, wildly; and the next instant there was a report, and the life-line shot through the inky blackness.

Three men were slowly making their way up the beach in the direction of the Life-saving Station. The flash of the lantern showed anxious faces.

"The slowest gait is the quickest, this voyage," said one.

"Aye! There's the light!" said another, joyfully. "Bobbet's lighted the Green Eye."

"Yes," said the third. "He could do that as well as anybody; he might have done it long before now if you had not objected."

No one but Uncle knew of Bobbet's terrors. The men could see that Bobbet was a delicate child, but they thought Uncle "coddled" him too much, and frequently tried to persuade him to put more upon "Lambkin," as they had named Bobbet, little thinking he had spirit enough to feel belittled by it.

"What's that?" asked Uncle. "There is a light on the beach. Have Smith and Peters got back? I don't see any one moving."

The three men stood still a moment, peering through the darkness, then went on. They could not make out anything. Presently there was a well known report. Each man breathed a hearty sigh of relief; Smith and Peters had returned.

Uncle watched the lantern light on the beach sharply, and his pulse beats came faster; but he did not speak again. "Strange," he was saying to himself, "that I should have tumbled into that pit just at this time when there was a wreck comin' in, an' little Bobbet alone at the Green Eye. Now I wonder —" Uncle could not tell which he wished most, to find Bobbet there alone, or to find the patrolmen there. "Poor little chap!" whispered Uncle. "Poor little chap!"

Brand was ahead; he was lighter on his feet than the other two. "I vam!" he exclaimed, and stopped short; then hurried on, Uncle and Murphy following as fast as they could. Brand looked about the icy beach, and at Stub standing beside the truck. No sign of any living creature was to be seen but Stub. "I vam!" he began again, when he spied a little dark heap beside the cart. He moved it a little and flashed his lantern over it, then stood aside, for Uncle had come up.

Uncle took the little heap in his arms and rolled it and rubbed it, while the other two men attended to the life-line.

Presently a faint voice said: "Robinson Crusoe."

"Here he is!" almost shouted Uncle, slapping his pocket; then more gently: "Are you hurt anywhere, Bobbet?"

Bobbet stood up on his feet a little unsteadily. "I'm all pricks," he said. Then he caught sight of the men and Stub and the Baby. "Did they get it?" he cried out, excitedly. "Did they get it? I fired it, and it kicked me, and I went to sleep it hit me so hard, and I couldn't tell if they caught it."

Murphy slapped Bobbet on the back so hard that he fell into Uncle's arms. "You're a brick!" was what Murphy said to him. Brand put his hand on Bobbet's head and said: "You'll make a man, some day, Lambkin." But the best of all was when Uncle bent his shaggy head down close to his and whispered: "Captain Bobbet!"

Yes, the sailors were all saved, and "Captain" Bobbet read Robinson Crusoe to them Christmas Day.

Needham, Mass.

CHRISTMAS WITH TWO MOLLIES

MOLLIE BROWN SPEAKS:

What did I have for Christmas? Oh, some bonbonieres and a doll,
A watch, an upright piano, and a point-lace parasol!
But I wanted a grand piano — I don't like the tone of this;
And I wanted a diamond necklace — wouldn't that have been bliss!
The bonbons are every one creamy — they know I don't like that kind;
And the doll isn't anything extra — they said 'twas the best they could find.
Oh, Christmas is always horrid! — I never get what I expect;
And then I must wait a year longer, and again have my hopes all wrecked!

MOLLIE SMITH SPEAKS:

What did I have for Christmas? Oh, a jew's-harp! — isn't it sweet?
And this beautiful new china dolly, with dress and apron complete!
And I had two sticks of candy — lemon and peppermint —
And a splendid long lead-pencil, and a pretty new dress of print!
Oh, Christmas is always lovely! — I never expect a thing;
And then I get presents and presents, till I feel as rich as a king!

— Selected.

A Christmas Plan

ACERTAIN family in New England has adopted an excellent plan for making gifts received at Christmas subserve a double purpose. The impulse came first from hearing a lecture on the inartistic effects of crowding too many articles into a single room, but the motive broadened at length into something quite altruistic. The plan in general was to send to some less fortunate family such articles already in use in the household as were replaced by fresh ones at the holiday season. Nothing was sacrificed which was really needed, or which was sacred by reason of associations, but only such pieces of furniture or adornment as otherwise would be relegated to the attic or remain where they were as superfluities. It was found that several prettily decorated calendars could be made serviceable again by renewing the dates, and a little thought and ingenuity reclaimed other articles. But the best part of the scheme was the opportunity it afforded to train the children in unselfishness. They

were the recipients of lavish gifts from doting relatives, but for each new doll, toy or book thus received they were expected to select an old one, in good condition, for some less favored child. They were taught in this practical way that blessings of whatever sort are showered upon us not to hoard but to share, and the true spirit of Christmas was diffused in that home as never before. — *Congregationalist*.

Chime, all ye bells of Christendom,
"Thy kingdom come! thy kingdom come!"
For every hour a warning charm,
For every moon a sweet alarm,
For every gate of heaven a psalm;
Nor ring a note of self or sin,
O twelve o'clock, when Yule comes in.

— Theron Brown.

Keeping Christmas

HOW shall we keep this Christmas? For it cannot be questioned that there is a wrong as well as a right way to observe the Christmas time. There is a way which, even in giving, withholds; and there is a joy which tends to despair. Surely, one cannot walk through the streets and go into the shops of our great cities at Christmas time without feeling impressed that the spirit of the season is being lost in the form; that the fine spiritual essence of giving is being absorbed in gift-making. Between the two there may, or may not, be a great gulf fixed. It all depends upon whether or not the spirit of giving is in the gift, and the gift itself is an expression of one's self to one's neighbor's self. Gifts from a sense of duty; gifts because we received from the same person last year, and must, therefore, repay; gifts beyond one's means; gifts that are a mere concession to the fashion of gift-making; gifts that are a bid for a costlier gift next year because given to some one of wealth and position for whom we have no special affection, while at the same time we ignore the poor neighbor who has actual needs; all these and countless other forms which we need not enumerate may surely be listed among the wrong methods of observing Christmas day. No wonder the season brings care-lines, where it should smooth them. It has been made a kind of clearing house for social obligations; a "form of godliness" which, too often, lacks the power thereof; a "function" instead of a privilege; an irksome duty instead of a glad vision into the fullness of life and love. — *Union Signal*.

"Actions of the Just Smell Sweet."

The fragrance of life is vigor and strength, neither of which can be found in a person whose blood is impure, and whose every breath speaks of internal troubles. Hood's Sarsaparilla purifies, vitalizes and enriches the blood, gives a good appetite and makes the weak strong.

Run Down — "My husband was run down in health and all tired out. Those excellent medicines, Hood's Pills and Sarsaparilla, built him up again." Mrs. H. L. Morley, Towanda, Pa.

Hood's Sarsaparilla
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Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

OUR BOOK TABLE

Historic Side-Lights. By Howard Payson Arnald. Harper & Brothers: New York and London. Price, \$2.50.

This is an entertaining collection of gossipy personal anecdotes and curious historical lore gathered from those out-of-the-way corners which historians for many reasons neglect. Benjamin Franklin and his friends, both in America and abroad, are the central figures. Dr. Samuel Johnson, John Adams, Lord Shaftesbury, Thomas B. Hollis, Thomas Jefferson, and others are prominently mentioned. The author has done his work in one sense well; he has been industrious, but we are obliged to say that no one can comfortably read him who does not first put aside all reverence for sacred things and agree to treat them as mere materials for jesting. Moses in particular — the "great Second-best and his iron code" is one form of allusion — comes in for an amount of really scurrilous abuse that is very shocking. There is no call whatever in the subject for this continual leering at and slurring of the Bible and religion. It is apparently the irrepressible outflow of an abiding animosity against such things in the mind of the writer. It is a pity that what might be a somewhat valuable book is thus effectually spoiled for those who are still old-fashioned enough to go to church.

At Early Candle Light; and Other Poems. By Robert McIntyre. Arts & Jennings: Cincinnati, St. Louis.

Dr. McIntyre has made his friends and the general public his debtor by gathering into an attractive book nearly sixty of his poems, many of which have previously appeared in papers and periodicals. He is a true poet, in close touch with nature and the dear homely things of life, and the ring and swing and melody of his verses thrill the heart, stir the pulse, and often dim the eye. He modestly says, in the "Proem": —

"This fell on me, to strike the strings
Of mine own harp with strenuous hand,
Refreshed to tell the joy that rings
Through all the course of common things,
Believing some would understand."

"No tale is here of those old days
When warriors went in armor drest;
Melodious words and honeyed lays
Seem all too smooth to fitly phrase
The making of the mighty West."

Many of our readers will readily recall "The Old Zion Church," "At Early Candle Light," "Four Feet on the Fender," which appeared in our columns. It seems odd that the poem which gives title to the volume is not accorded the leading place, as is usual. The illustrations are disappointing, and detract from, rather than add to, the merit of the book.

Mr. Dooley in the Hearts of his Countrymen. Smail, Maynard & Co.: Boston. Price, \$1.50.

Those who made Mr. Dooley's acquaintance "In Peace and in War," will be pleased to renew it in the environment made by the "Hearts of his Countrymen." Mr. Dooley's keen Irish wit, shrewd reasoning, and ludicrous putting of things, often throw a ray of new light upon public affairs; and while one laughs at his nonsense, one feels that there is a solid stratum of truth and satire underlying his characteristic chats with Mr. Hennessy. Hardly anything of public importance escapes his notice — Expansion, Rudyard Kipling, the Dreyfus Case, etc., etc.

Black Rock: A Tale of the Selkirks. By Ralph Connor. Fleming H. Revell Company: New York, Chicago, Toronto. Price, \$1.25.

Although the author veils his identity under an assumed name, he need not be ashamed of his work. It is not often that one comes across a book so full of real characters. His story is real, his men and women are living, and his minister is a genuine

hero, willing to work and struggle in that rough country among rude miners just to help them fight the drink curse, though inclination and love call him to a more civilized parish. One is glad that in the closing chapters his reward comes to him. There is very little plot; it is merely the story of a crusade against drink in Northwest Canada; yet the book is full of laughter and of tears — a book that to read makes one resolve to lead a less selfish life. The author will always have the satisfaction of feeling that by this book he will help countless struggling men.

The Queen's Twin; and Other Tales. By Sarah Orne Jewett. Houghton, Mifflin & Company: Boston and New York. Price, \$1.25.

One picks up a book by this well-known writer with joy and puts it down with regret. The people of whom she writes seem our friends, and she takes us into the deepest recesses of their lives and lets us share their joys and their sorrows. Those who read "The Country of the Pointed Fir" will welcome some old friends in "The Queen's Twin" and "A Dunnet Shepherdess." The other stories are: "Where's Nora?" a sketch of a happy Irish girl; "Martha's Lady," a pathetic tale of the deep love of one woman for another; a comical story of "The Coon Dog," who ran home and left old Rover to tree the coon; "Aunt Cynthy Dalliett," and "The Night Before Thanksgiving." The scene of most of these stories is the wild coast of Maine, with its scattered homes, where many hearth fires are kept alight only by the untiring efforts of some poor woman, the last of her family. The loneliness, pathos and unconscious tragedy of such a life touches all hearts.

The Power of Womanhood. By Ellice Hopkins. E. P. Dutton & Company: New York. Price, \$1.50.

This book is a strong appeal to mothers to look after the moral welfare of their boys as well as their girls. One little quotation gives the keynote of its teachings: "Our part is the inculcation of positive purity, not the part of negative warning." Many of the tracts used by the White Cross Society were written by this author, and this book is on the same lines. There is no doubt that if its doctrines could be accepted by all the world, it would greatly benefit future generations. The book will be of great value to young mothers, or teachers having the moral welfare of their scholars at heart.

Beyond the Hills of Dream. By W. Wilfrid Campbell. Houghton, Mifflin & Co.: Boston and New York.

We have here a collection of thirty-six poems, all of very considerable merit. We have noted here and there an imperfect line, but none of the poems is without meaning and beauty and power. Some of them are very striking, among which may be mentioned "Peniel," "The Vengeance of Saki," "Unabsolved." The author is a Canadian, dedicating his work to Sir Wilfrid Laurier, and very many of the pages graphically describe Canadian scenery and the aspect of nature as it appears in the north. Other poems — like the "Jubilee Ode to Victoria," "England," "Scotland" — are strongly patriotic. In "The Lazarus of Empire" Mr. Campbell bewails the hard lot of colonials shut out from a share in the government of the world. The book will take higher rank than the average of such volumes. Many of the verses show a skill in the use of language and the phrasing of truth that gives the ring of true poetry.

Opportunities for Self-Culture. By Jeannette M. Dougherty. Thomas Y. Crowell & Company: New York and Boston. Price, 25 cents.

With a keen sense of pleasure we take up this dainty, slim little volume (one of the "What is Worth While" series) and note the name of the author on the title-page — a name grown familiar to our readers through the valuable art papers which Miss

Dougherty has furnished from time to time for our columns. "Opportunities for Self-Culture" is a thoughtful, inspiring essay, which opens into the great realm of culture a wide door, through which, holding "the key of sympathy and receptivity," our young people may pass, if they will. In the first chapter the author reveals "some neglected opportunities," and then proceeds to show how literature, art, society, and life may be used to develop and mold a crude, unformed character into a man or woman of true culture. Our Epworth League young people will be helped by this beautiful little book.

Kit Kennedy. By S. R. Crockett. Harper & Bros.: New York and London. Price, \$1.50.

This is a strong story of life in the Scottish Highlands. It is not a book for children, although the principal character, Kit Kennedy, grows up in the story, living for a while with his grandfather, a noble old "ruling elder," and then running away to work on a farm where he finds the roughest of usage. He is a happy, merry lad, and is soon traced by his father — a college-bred man, broken down morally and physically by drink — who had deserted his wife before Kit was born. He fosters the seeds of ambition planted by the boy's mother, and under his tutelage Kit wins a scholarship in Edinburgh. His mother had been forced to marry again to provide a home for her old father, and her husband hates Kit, which makes life harder for both. One of the most pa-

For Modifying Milk

Frequently cow's milk does not agree with a baby; the milk needs modification to make it resemble mother's milk. There are various ways to modify milk but the best way, the easiest way, the way to make the nearest approach to mother's milk, is to modify with Mellin's Food. It makes the casein more digestible, and furnishes proper elements of nutrition for the growth and perfect development of the child.

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Our baby girl is 4½ months old and cow's milk alone did not agree with her at all, but we have had no trouble with Mellin's Food; baby seems to like it very much, so we shall continue using it. There is no colic or stomach trouble whatever after eating. She is very bright (so our neighbors say), very good-natured and seldom cries. I like the food and drink it myself. I think it a very pleasant hot weather drink although I am not an invalid. Mrs. Chas. H. Campbell, Parkville Station, Hartford, Conn.

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thetic incidents in the book is where Kit fastens a white handkerchief to the very top of a tall tree to let his mother know that the scholarship is his. In Edinburgh life begins in earnest, and Kit has the usual mental and moral ups and downs of college boys with little money. He makes friends with Mr. Bisset, a grand old man, one of the most striking characters in the book. The closing chapters bring Kit's father and mother together again in a series of very interesting and remarkable incidents. The book is written in Mr. Crockett's usual vigorous, earnest style, and will well repay reading.

Beethoven. By F. J. Cowest. E. P. Dutton & Co.: New York. Price, \$1.25.

This is the initial volume of the "Master Musicians" series, prepared in London. There has been hitherto no handy volume, illuminative and concise, to provide the general public with an adequate view of this great man and his mighty works. The present attempt seems well adapted to meet the deficiency, treating both of the man and the musician, especially the latter, with great fullness and supreme eulogy. Examples of his music are given, critical estimates of his excellencies are furnished, and copious appendices supply all the apparatus necessary for a complete knowledge of what this distinguished composer accomplished.

Their Shadows Before. By Pauline Carrington Bouvé. Small, Maynard & Company: Boston. Price, \$1.25.

As most books are written with a motive, either to instruct or amuse, one wonders, after reading this, exactly why it was written. It is certainly not a child's book, although the heroine is a child, for it deals with a negro uprising, murders, and a gruesome hanging. The scene of the story is a Southern plantation thirty years before the Rebellion, and although the characters are vividly drawn, especially Penelope, and the book strongly written, the plot is unpleasant with its stirring up of what would better remain hidden.

A Pretty Tory. By Jeanie Gould Lincoln. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

The heroine is the daughter of a loyalist, and the story opens with her return to this country after spending several years abroad in search of an education. The scene is laid in South Carolina, while the story deals almost entirely with the deeds of the "Swamp Fox" (Gen. Marion) and his men. The heroine finds herself more interested in one of Marion's captains than in the British officers who frequent her house, and loses something of her loyalist sympathies. The pretty heroine and the daring and brave heroes combine to make the book one of great interest to all young people who enjoy the study of the history of their country.

The Iron Star. And What it Saw on its Journey through the Ages. From Myth to History. By John Preston True. Illustrated by Lillian Crawford True. Little, Brown & Co.: Boston. Price, \$1.50.

This book contains a series of historical stories so connected as to suggest the growth of civilization from the times of the Cave Men down through the Stone, Bronze and Iron ages to the days of Miles Standish. Its aim is to awaken in the mind of the young reader a taste for historical reading, and it is recommended to teachers for use as a text-book in the lower grades of the public schools.

Strawberry Hill. By Mrs. C. F. Fraser. Thomas Y. Crowell & Co.: New York. Price, 50 cents.

This delightful story for little people is one of the Sunshine Library series published by T. Y. Crowell. "Strawberry Hill" is the name of a farm, its chief work being the raising of berries. Here little Frank Black, an orphan boy, lived with Aunt Drusilla, Ann Ruth Jane, the help, and Eleazer Israel, who worked the farm on shares. His life was a happy one, and he was such a dear,

genuine, thoughtful boy that everybody loved him. How the motto, "Blessed are the Merciful," influenced Frank and his friend Ned, and was the main factor in the climax of the story, you must read to find out. The author is a contributor to our home department.

The Four-Masted Cat-Boat. By Charles Battell Loomis. The Century Company: New York. Price, \$1.25.

The title story of this first collection of Mr. Loomis' short tales is as incredible as anything else in the book. Readers of the humorous department of the *Century* or *Puck* will recognize some old friends, and will find their pleasure in them increased by the drawings of Florence Scovel Shinn.

Joyce's Investments. By Fannie E. Newberry. A. L. Bradley & Co.: Boston. Price, \$1.25.

Joyce Lavillotte, coming by inheritance into possession of great wealth, puts into practice a carefully thought-out scheme for the elevation and education of the employees of a glass manufacturing plant which is a part of the property falling to her. The story is well told, and the socialistic ideas are ingenious and Christian. One wonders, in reading, whether the author writes purely from imagination, or if such a model town as Littleton was some time actually attempted.

Cleared for Action. A Story of the Spanish-American War of 1898. By Willis Boyd Allen. E. P. Dutton & Co.: New York. Price, \$1.50.

In this book, as in "Navy Blue," of which this story is a sequel, it has been the purpose of the author to keep strictly within the bounds of actual fact. It is really an abridged history of the war both in Cuba and the Philippines. Such words as "harbour," "ardour," "paralyse," "realise," "organise," scattered through the book, seem hardly consistent with so thoroughly American a subject and author.

The Captain of the Cadets. A Story of Schoolboy Life. By I. T. Thurston. The Pilgrim Press: Boston and Chicago. Price, \$1.25.

This writer has given to the public several stories for young people, all interesting and with a high moral purpose. "The Captain of the Cadets" is of the same stamp. The only criticism we have to offer is that the

hero seems too impossibly good; a few flaws or failings would make him more human. The descriptions of school life are natural, and the book will be eagerly read by boys and girls, and will help them to cherish right ideals and worthy ambitions.

The Whistle in the Alley. By Edward Augustus Rand. A. L. Bradley & Co.: Boston. Price, \$1.

Good temperance stories are not too common, but here is one that is in every way admirable. The career of Carl Davis, the young hero of the narrative, will be followed with interest as he moves from "Back Alley" to "Fore Alley," and improves correspondingly his position in the business world. Rev. Mr. Rand's views on philanthropy and sociology are practical and suggestive, and those who read this latest product of his pen will find much to instruct and many hints worth remembering.

Sunbeams and Moonbeams. By Louise R. Baker. T. Y. Crowell & Co.: Boston and New York. Price, 50 cents.

The club idea, which is so popular just now in all classes and ages, is utilized here to show how many helpful things children may do, once they set themselves to the task. The young reader will find the story to be interesting, suggestive and helpful.

The Little Fig-Tree Stories. By Mary Hallock Foote. Houghton, Mifflin & Co.: Boston. Price, \$1.

These charming stories were originally published in *St. Nicholas*, and, although intended for children, will perhaps be better appreciated by older readers. "Flower of the Almond and Fruit of the Fig" is an exquisite little allegory—a sketch of the Sierra Nevada region. The other chapters relate some of the experiences of Jack and Polly, little Eastern children transplanted to the Far West, the land of canyons and gulches and ranches and burros and cowboys. Over all glimmers the delicate grace of Mrs. Foote's artistic and literary touch.

Child Verse. By John B. Tabb. Small, Maynard & Company: Boston. Price, \$1.

The publishers have given a most attractive setting to these "poems grave and gay," each poem occupying a page by itself, even if consisting of but a single stanza. Most of the verses relate to flowers and birds and

A Timely Reminder

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following January 1, 1900, are devoted by the International S. S. Lessons to the Study of the Life of Christ. For effective study, the teacher needs the best possible helps. Here are *Three*, of most practical value:—

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An analytical synopsis of the Four Gospels in the English Version of 1881. Indispensable for every student of the English Bible.

Outline Handbook of the Life of Christ. By WILLIAM ARNOLD STEVENS and ERNEST DE WITT BURTON. 48 pp., cloth, 50c.; paper, 25c.

A careful enumeration of the events in the life of Christ in their relation to each other with collateral matter. Valuable for all Bible students.

Introduction to the Life of Jesus. By ALFRED WILLIAMS ANTHONY, Professor of New Testament Exegesis and Criticism, Cobb Divinity School. 206 pp. . . . \$1.00

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bugs and animals, but there are a few about the Holy Child at Bethlehem and His Mother. The drawings at the beginning and end of the volume on the fly-leaf and inside cover are something new and effective.

Peggy. By Laura E. Richards. Dana Estes & Co.: Boston. Price, \$1.25.

Girls in their teens who enjoy stories of life at boarding school (and what girl does not?) will be enraptured with Mrs. Richards' "Peggy." After the first homesick hours, Peggy found Pentland School a delightful place on the whole. The characters of the principal girls in the story are skilfully drawn, and the reader parts with regret, at the end, from the "Snowy" and the "Fluffy Owl," the "Scapegoat," and the "Innocent" — nicknames by which they were generally known, even by some of the teachers. Mrs. Richards understands girls thoroughly, and evidently knows how to please them by her fascinating stories.

— Harper & Brothers, publishers, New York, have just published "Briton and Boer" (price \$1.25). The book contains nine papers (250 pages) on both sides of the South African question. Among the authors are the Right Honorable James Bryce, M. P., Andrew Carnegie and Max Nordau. They discuss the situation from the point of view of both the Boer and Briton, and the papers form, we believe, the most valuable handbook of the entire South African situation which has yet been published. Incidentally the book contains the most recent map of the Boer Republic, portraits of all those who are prominent on both sides in the present crisis, and many other illustrations.

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E. B. TREAT & CO., Publishers, 241-243 West 23d Street, New York City.

Mary, the Mother of Jesus.

BISHOP J. H. VINCENT.

A BEAUTIFUL volume lies before me. I am primarily interested in it for reasons of personal relationship. The book, however, attracts attention by its ample and open pages, clear antique type, elegant binding in white and gold, and its fine full-page reproductions of ten great paintings of the Madonna by such princes in art as Raphael, Titian, Murillo, Filippino Lippi, and others. The book is a study in art. It recalls the traditions and fancies of the Roman Church concerning Mary, the Mother of Jesus. It is an interpretation of many of the great classic paintings. An appendix gives a condensation of items relating to the traditional Virgin — the church feasts in her honor, her "Seven Joys" and "Seven Sorrows," her reported "appearances," her "conventional dress in art," the "symbols" which suggest her attributes, "divine" influence and deeds, and a number of matters which bear upon her place in tradition, theology, and church order. It deals frankly with the Mariolatry which has damaged the "church" and degraded Mary for centuries, and which utterly misrepresents the simple woman of Judea and Galilee, whom true believers call "blessed" simply because of her beautiful faith in God, and because she became the human mother of the Babe of Bethlehem.

The chief value of this volume is in its contribution to the study of art. And here it is exceedingly valuable. For Mary in Romanistic "theology," ecclesiastical "history," and "ritual," certainly we can have no respect — the fictitious Mary, the idol Mary. But when we have remanded the Romanistic Mary to the realm of art among other mythological creations, we begin to be able to study her career with the art-motive, and to appreciate the fine work of the great artists who themselves discriminated between fact and fiction, between the ideal and the idol, between the sweet and simple human Mother of Jesus and the Madonna of superstition.

Mrs. Vincent has done her work in charming fashion, and closes her treatment with these wise words: "Such stories of her miraculous power and tender heart have captivated many a heart and led it on to Mariolatry. Surely if she knows it 'as she sits meek in heaven,' she would say to us all, as did the Angel of the Apocalypse to St. John who fell down before him: 'Worship God!'"

Topeka, Kan.

* THE MADONNA IN LEGEND AND HISTORY. By Mrs. Elizabeth C. Vincent, of Cincinnati, Ohio. With an Introduction by the Right Rev. Boyd Vincent, S. T. D., Bishop Coadjutor of Southern Ohio. Thomas Whittaker: Bible House, New York.

Magazines

— The Holiday Number of *Cassell's Magazine* is simply superb. There are four full-page Rembrandt photogravures of paintings — "The 21st (Empress of India's) Lanciers at Omdurman," "Kittens," "Down among the Dead Men," and "Ships Ashore" — besides a profusion of other illustrations. Many of the stories have an inviting Christmas flavor, and the cover is brilliant in red with decorations of mistletoe. A beautiful presentation plate — "The Fortune Teller," a Rembrandt photogravure from the painting by Arthur C. Cooke exhibited at the Royal Academy this year — is given with each copy of this number. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— The Christmas number of *Frank Leslie's Popular Monthly* is bright with color and brimming over with stories and illustrations. Such writers as W. D. Howells, Hen-

ry James, Mary E. Wilkins, Will Carleton, Margaret E. Sangster, "Josiah Allen's Wife," and Mary A. Livermore make the number a brilliant one from a literary standpoint. The "strange, eventful history" of John Howard Payne, the author of "Home, Sweet Home," is portrayed with pen and pencil by Milton E. Allen. (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

— The December *Critic* comes in holiday attire. "Henry Irving as Robespierre" is given as a frontispiece. The "Lounger's" pages are, as usual, filled with the most interesting literary chat, embellished with numerous illustrations, one of which is a full-page photograph of Gen. Lew Wallace. Quite a large portion of the number is devoted to a "Guide for the Christmas Book Buyer." (The Critic Co.: New York.)

— The December *St. Nicholas* is pervaded by the Christmas spirit, as it naturally would be. A Christmas tree was what "the children danced around," in the frontispiece — a tree that was used afterward as the mast of a ship, a bear's cave, etc. "The Doll that Santa Claus Brought," "Ernest's Christmas Doll," and "Christmas on the Home Station," all have a pleasing holiday flavor. Rev. John Watson (Ian Macaren) holds "Afternoon Service" in God's first temple, the groves. Marie Van Vorst describes the home and studio of that painter of French children, Bouet de Monvel. In "The Lost Colony," Elbridge S. Brooks gives the first of a series of colonial story-and-travel sketches. Stories, verses and pictures crowd the pages of this inimitable magazine for young folks. (Century Co.: New York.)

— The Christmas number of the *Bookman* presents an artistic cover and an inviting table of contents. "Chronicle and Comment" brims over with good things, not the least of which are the portraits of authors new and old. "Contemporary German Literature," "First Books of Some English Authors," "How an Editor Tests a Story," "New York in Fiction," "A Modern Fairy Tale," give just a glimpse at the bill of fare provided this month. "Janice Meredith" is still continued. (Dodd, Mead & Co.: New York.)

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FEDERAL STEEL

There are times to buy stocks and times to sell them, and we think now is one of the times to buy them. Our market letter, now ready for delivery, is devoted to the Financial Situation, Federal Steel and the Granger stocks. We also have something to say about J. B. Keene, the big Wall Street operator. If you are interested as an investor or operator, you ought to have a copy, which will be mailed you upon application.

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THE SUNDAY SCHOOL

Fourth Quarterly Review

SUNDAY, DECEMBER 31, 1890

REV. W. O. HOLWAY, D. D., U. S. N.

I Preliminary

1. GOLDEN TEXT : *Bless the Lord, O my soul, and forget not all his benefits.* — Psa. 103: 2.

2. THE LESSONS FOR THE QUARTER comprised three Psalms, two selections from the Book of Esther, one from Ezra, four from Nehemiah, two from Malachi, one from Proverbs, and one from Isaiah. The period of time covered was about half a century.

3. HOME READINGS : Monday — Luke 2: 1-11. Tuesday — Esth. 3: 1-11. Wednesday — Esth. 8: 3-8, 15-17. Thursday — Ezra 6: 21-30. Friday — Neh. 1: 1-11. Saturday — Neh. 4: 7-18. Sunday — Neh. 8: 1-12.

II Lesson Analysis

1. JOY IN GOD'S HOUSE (Psalm 122).

The writer of this third of the fifteen "Pilgrim Psalms" expresses his delight at the summons to join his friends in going up to the house of the Lord. He realizes with a thrill of joy that the long journey is over and that his feet are really standing within the gates of the beloved city — that city which is built so "compactly," house joining house, all the gaps and waste places occupied. In former times and now this city was the resort of "the tribes of the Lord" who made their devout pilgrimages to its altars and "gave thanks unto the Lord." It was the seat, too, of civil authority, containing "the thrones of judgment." Thrilling with devotion and patriotic unselfishness the Psalmist calls upon his companions to "pray for the peace of Jerusalem," and himself offers the prayer.

2. HAMAN'S PLOT AGAINST THE JEWS (Esth. 3: 1-11).

The principal points were: The elevation of Haman the Agagite to the prime ministership by King Ahasuerus (Xerxes); the prostration of the king's servants before Haman by the king's command; the refusal of Mordecai (cousin to Queen Esther) to bow down; the remonstrances of the other servants of the king; Mordecai's plea that he was a Jew and could not conscientiously bow the knee; Haman's wrath when the matter was reported to him; his determination not to deal with Mordecai only but to wipe out the whole hated race; the casting of the lot to determine the lucky day; the indictment of the Jews before the king by Haman as a scattered people, having diverse laws of their own and disinclined to obey the king's laws; his proposition to exterminate them and offer to pay into the royal treasury 10,000 talents of silver; and the king's acquiescence.

3. ESTHER PLEADING (Esther 8: 3-8, 15-17).

Haman had been hanged and Mordecai inherited his honors; but the decree of extermination continued in force. To invalidate this Esther again appeared before the king as a suppliant and with passionate entreaties besought that the decree might be reversed. "How can I endure to see the evil that shall come to my people?" she plaintively asked. The king replied that he had already by his acts shown his favor to the Jews, and authorized Mordecai to undo the mischief of Haman in any way he could consistent with Persian law. The edict was unalterable, irreversible. It could only be counteracted by giving the Jews the privilege of defending themselves and to spoil those who would spoil them. A decree to this effect was issued, to the great joy of the Jews throughout the empire.

4. EZRA'S JOURNEY TO JERUSALEM (Ezra 8: 21-32).

Ezra collected a caravan of about 1,700 exiles to return to Jerusalem with the intention of teaching the law and of reforming abuses which had crept in since the arrival of the first caravan over seventy years before. The starting point was "the river of Abava." So strong was his confidence in God, both felt and expressed, that he was "ashamed" to ask of King Artaxerxes, who was the patron of the expedition and who had granted him large powers, a military escort in crossing the perilous desert. Instead he appointed a fast, and received in answer to his prayers the assurance of protection. Then he committed to the care of the priests and Levites the "holy vessels" which had been entrusted to him, and the contributions of silver and gold made by the king, his counselors, and the Israelites — an aggregate in value amounting to over six millions of dollars. The journey was made without harm, and Jerusalem was reached in safety.

5. PSALMS OF DELIVERANCE (Psalms 85 and 126).

Psalm 85 opens with thanksgiving. Jehovah had shown that He had forgiven His people and turned from His anger by restoring them — a fragment at least — to their own land. The Psalmist beseeches that this work be completed; that "the God of salvation" cease from further punishment, revive His people and manifest His loving-kindness by saving them completely. Then the Psalmist waits for an answer to his prayer. The assurance is given him that God will speak peace to His people, if they turn not again to "folly," will complete their deliverance and will dwell in their land. Heaven and earth will then be at peace — God's Mercy and Truth joining hands above, Righteousness and Peace embracing below — great prosperity resulting. Psalm 126 depicts the jubilant joy of the returning exiles. Even the Gentiles acknowledged that Jehovah had done great things for them. But this was only the seed time of the Return. The Psalmist prays that a great harvest may follow.

6. NEHEMIAH'S PRAYER (Neh. 1: 1-11).

Seventy years after the Feast of Dedication in the winter palace of Artaxerxes in Shushan, we were introduced to the royal cup-bearer, who was weeping and fasting and praying because of the unhappy tidings received from Jerusalem. Thirteen years had passed since Ezra had led the second caravan of 7,000 persons from Babylon to Judea, and yet the walls had not been rebuilt, and the Holy City was exposed to the

insults and attacks of any hostile tribe. Nehemiah's sorrow betrayed itself to the king one day, and his pathetic explanation and silent prayer were successful in gaining the royal favor, and permission to go himself and superintend the building of the walls.

7. REBUILDING THE WALLS (Neh. 4: 7-18).

This lesson depicted the difficulties which Nehemiah encountered in the prosecution of his patriotic purpose, especially from Sanballat, Tobiah and Geshem, in whom the hostility of the surrounding tribes centred. The people of Jerusalem responded enthusiastically to his call, "Let us rise up and build!" but the "adversaries," at first by mockeries and taunts, afterwards by charges of treason, tried to hinder the project. When, however, the people arose, "as one man," and cleared away the débris, and laid the stones in place, and stopped the breaches, then their enemies formed a conspiracy and marshaled their forces for a surprise. Informed of their plot, Nehemiah was equal to the crisis. He resorted to prayer; then provided weapons of defence, and turned the city into a military camp, and the hostile scheme was abandoned. Thenceforward the work was carried on with appropriate precautions, and the wall was finished in fifty-two days.

8. READING OF THE SCRIPTURES (Neh. 8: 1-12).

In this lesson Ezra the scribe appeared on the scene, and read in the ears of an attentive audience, which gathered to hear him from early morning until midday, the Law of the Lord, and explained it to the people — an Old Testament Sunday-school.

9. WOES OF INTEMPERANCE (Prov. 23: 29-35).

The character sketch of the drunkard was depicted. He is who has "woe," "sorrow," "contentions," querulous "complaints," "redness of eyes" — all the result of "tarrying long at the wine," and of spicing or mixing the same to create a stronger desire for it. Hence the warning not to "look upon" the cup with its fascinations. Beguiling at first, at the last its "bite" is like that of a "serpent," its "sting" like that of an "adder."

10. KEEPING THE SABBATH (Neh. 13: 15-22).

Nehemiah had spent twelve years in Jerusalem and finished his work. He returned to Persia (B. C. 433), first, however, binding the people, by a solemn covenant, to abstain from intermarriages with the heathen, to keep the

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Sabbath and the Sabbath year, and to sustain the temple worship by tithes and offerings. Some time after (supposed to be from five to ten years) he went back to Jerusalem and found a sad laxity. The heathen marriages had been again contracted; the religious services had been well-nigh suspended; his old enemy, Tobiah, has taken up his residence in the temple itself; and the Sabbath was systematically desecrated by traffic and by toll. Nehemiah went to work with vigor, rebuking the rulers, annulling the illegal marriages, restoring the tithes, recalling the Levites to the temple services, and excluding the fish and fruit venders from the city limits after the eve preceding the Sabbath.

11. LESSONS IN GIVING (Mal. 1: 6-11; 3: 8-12).

The prophet expostulates in God's name with the priests. As sons they had not honored Him; as servants they had not feared Him. They had despised His name in treating His altar with contempt, and regarding it as not "evil" to offer for sacrifice what was imperfect — the lame, the blind, the sick. Their earthly governor would not be pleased with such treatment, and they need not expect that God will be, or that He will accept their persons. Better close up the temple altogether. Even then God would not lack the incense of praise and true worship; the Gentiles would render both. The prophet further accuses the people of robbing God by neglecting tithes and offerings; hence the curse of drought and of locust. If they would rectify their neglect, God would reward them with immeasurable blessing, would remove the curse, and make their land "delightsome" in the sight of all nations.

12. FRUITS OF RIGHT AND WRONG DOING (Mal. 3: 13 to 4: 6).

The prophet recalls to the Israelites the "stout words" they had spoken against God, in declaring it was "vain" to serve Him, that there was no "profit" in keeping His ordinances; and in their assertions that the proud and wicked alone prospered, and that even those who "tempted God" were "delivered." But among these recalcitrants were some that feared God and communed together, and their devotion was not overlooked; their names were written in the "book of remembrance," and they should be regarded as God's peculiar treasure in that coming day when the righteous and wicked shall be separated — the wicked to be burned, the righteous to live and to rejoice under the healing rays of the Sun of Righteousness. Because the day cometh, the people are urged to keep the commandments. Before it shall dawn, Elijah would be sent to "turn the hearts of fathers to their children."

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13. CHRIST'S COMING FORETOLD (Isa. 9: 2-7).

It was in Ahas' time, and all looked dark as though the shadow of death impended, but the prophet beheld the rising of a "great light;" he beheld the yoke broken from the shoulder, the nation multiplied and her joy increased; and he beheld something more — the birth of the Messiah, born as a child, but regal in power, bearing appropriately such supreme titles as "the Wonderful," "the Counsellor," "the Mighty God," "the Everlasting Father," "the Prince of Peace." The government and peace of "David's greater Son" should increase without limit or end. Jehovah's zeal would perform this.

III Questions

1. What period of time was occupied by the lessons of the past quarter?
2. From what books were they taken?
3. Explain the joy of the writer of the 122d Psalm.
4. What invocation did he utter?
5. Who was Haman, and what office did he fill?
6. Who was Mordecai, and how did he excite Haman's anger?
7. What plan of vengeance did Haman form, and how did he determine the day for its execution?
8. How was the matter presented to the king, and with what result?
9. Tell the story of Haman's defeat and death.
10. How was the decree invalidated?
11. Why did Ezra go to Jerusalem, and who went with him?
12. Why did he disdain a military escort?
13. What treasure did he carry, to whom was it entrusted for safe keeping, and why?
14. What thanksgiving did the Psalmist offer in Lesson V?
15. For what more did he pray?
16. What assurances were given him?
17. What acknowledgment did the Gentiles make?
18. Who was Nehemiah?
19. Why did he weep and fast and pray?
20. What resulted?
21. What difficulties were encountered in rebuilding the walls of Jerusalem?
22. How were they met?
23. How long did it take to finish the work?
24. In what rôle did Ezra appear (Lesson 8)?
25. What success did he have?
26. How was the drunkard depicted?
27. What warning was given, and why?
28. Into what laxity did the Jews fall after Nehemiah's return to Persia?
29. What, specifically, did he do on his return?
30. On what ground does Malachi expostulate with the priests?
31. From what quarter would the incense, denied by His own people, be rendered?
32. What had caused the "curse" of drought and of locust?
33. How could it be removed?
34. What "stout words" had the Israelites uttered against God?
35. What better course was taken by those who feared God, and what would be their reward?
36. What should be the fate of the wicked?
37. What forerunner would be sent, and for what purpose?
38. What titles was it predicted that Christ should bear?

HOME ENTERTAINMENT FOR THE LONG WINTER EVENINGS



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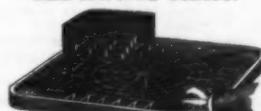
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1900

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It may as well be confessed that one object of The Tribune, in putting forth its new and admirable Tri-Weekly edition, is to render an additional service to the great party, on whose success in 1900 a continuation of business prosperity and wise government depends.

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The Tri-Weekly Tribune \$1.50 a year, has recently superseded the late SEMI-WEEKLY TRIBUNE, and is a handsome, fresh, breezy, every-other-day newspaper. It will, we think, prove the best substitute for a metropolitan daily, yet found. Every number is as good as a daily of the same date. For many people it will answer the purposes of a daily. It gives one more number each week, for half a dollar less a year, than the former SEMI-WEEKLY. In addition to the news, editorials, and market prices, it prints each week a great variety of pictorial, literary and other entertaining matter, including humor, book reviews, "Asked and Answered," foreign letters, "Home Topics," fashions, fiction, agricultural data, advance information for business men, "Science and Mechanics," etc. The market prices are accurate and standard. It is always safe to look at The Tribune before buying or selling country produce. As a family newspaper The Tri Weekly Tribune has no superior in the United States.

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THE TRIBUNE,
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outlay of three million dollars. Nearly a thousand men have been employed several months, and a year more, at least, will be required to complete the plant, which must give employment to a great many men, require a large amount of spruce lumber, and turn out vast quantities of pulp and paper. Hotels, business blocks and dwelling houses are rapidly being built, and give it the appearance of a teeming city. The laws of the corporation are very healthy. A constable is constantly on guard to arrest the disturber of the peace, and his orders are to seize all liquors wherever found, without regard to proprietorship; also that no building shall be reared costing less than eight hundred dollars. The future of this wonderful place is all unknown, but we may guess what the outcome will be. Of course the population is heterogeneous; the people are going and coming. Most of them are construction hands, and will go when their work is done.

Here was a problem for all religious denominations. My first impulse was to build a Methodist church. But where shall we locate it? how costly a structure? where raise the money? how support a pastor? These and other perplexing questions confronted me. Other denominations met the same difficulties, and finally the whole matter was brought before the Interdenominational Commission for solution, and the following conclusion was reached by that body: That the four denominations — Methodists, Baptists, Free Baptists and Congregationalists — unite and build a structure, favorably located, that will answer all present needs for literary, social and religious purposes, and the best man possible be procured, without regard to denominational preferences, to continue until such time as the Commission shall deem proper to erect denominational houses.

An executive committee was appointed, consisting of Rev. Dr. A. T. Dunn (Baptist), Rev. S. H. Whitcomb (Free Baptist), Rev. Charles Harburt (Congregationalist), and Rev. E. H. Boynton (Methodist). This committee met at Caribou and voted to construct a building 40x60, having three rooms for the several objects named. Such building is nearly completed, at a cost, when furnished, of about \$1,000. The executive committee assumed for their respective societies their proportional part of this outlay.

I have sent out seventy-five letters asking for help, to such persons as I knew, many of whom always respond, and others whose names were given me by their friends. I have received eight responses, with an aggregate of \$52. If the remainder would do as well, we should feel nicely about the matter. This is more of a district enterprise than that of the Philippines, and our honor is involved. The churches which are joined with us in this enterprise are treating it as a matter in which the whole denomination is to share. The Congregational State Conference voted the needed money outright, as a conference affair, while the Baptist Association has authorized its State Secretary to employ a certain amount of the state funds for its portion of the support of this work. We must rely upon individual contributions in the absence of such conference action and for want of funds which can be thus used.

Will not Methodists in New England aid in this first positive experiment in a distinctly and notably interdenominational enterprise? It is not the ordinary "union church" plant, often an apple of discord in old and long-settled communities, but an enterprise on virgin soil under careful supervision in the eyes of the Christian world whose success or failure is sure to be heralded far and wide. Will you not help us to give this plan which the wisest men who have visited the spot and studied the problem believe to be the only safe and promising thing to do? The money is needed, and I sincerely hope that all who will take pains to read this lengthy description will feel impelled to enclose to me any amount, from ten cents upward, as they may feel able to do.

E. H. BOYNTON,
Presiding Elder Bangor District.

We give the above our unqualified endorsement.

H. E. Foss, Pastor First Church, Bangor.
J. M. Frost, Pastor Grace Church, Bangor.

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The Republican has profound faith that a larger prosperity, a greater power and wider influence are to be attained for the United States by a strict adherence to our traditional principles in the home government and in foreign relations, than by an imitation of the policies and methods of the European monarchies. It believes in the expansion of our commerce everywhere, and of our domain over contiguous territory, by peaceful and natural processes. To the advancement of these ideas The Republican dedicates itself anew in this time of the republic's peril from misguided foes in its own household.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Bethlehem. — The contract for the new church has been let, and the contractor is under bonds to have it completed by July 15 next. Rev. O. M. Howard, the pastor, has been quietly but persistently pushing the subscription list until about \$3,500 is pledged. We are glad to report the pastor's health is very good. Rev. Mellen Howard and wife, his father and mother, are spending the winter with them. Mr. Howard is better in body and mind, but at our recent visit his wife was quite sick.

Littleton. — Congregations are excellent, and the spiritual interest good. A large number were received into full membership at the recent communion. The finances are in a very healthy condition. Rev. T. Whiteside enjoys the work.

Concord, Baker Memorial. — Congregations are constantly growing. The recent revival meetings have been of much benefit to the church. The third quarterly conference has forestalled all other such organizations by asking the reappointment of Rev. W. H. Hutchins for the com-

ing three years. They want every one else to keep hands off.

East Haverhill. — There is a good religious interest here. The claim is paid up to date. The services of Rev. Mr. Thurston are much enjoyed. Special services are in progress.

East Tilton. — A little company of women hold the work here. They are doing the best they can.

Lisbon. — Congregations are excellent, and finances in good condition. There is hopefulness for a revival of God's work. The Sunday-school has been graded. The parsonage matter is being considered carefully; whether they shall buy or build, is not yet decided. Rev. L. D. Bragg is happy in his work.

Lyman and Landaff. — Since August 22, Rev. W. Holmes has been in revival work on this charge, the last few weeks at Landaff. The best part of his work here has been the reclaiming of backsliders and the reviving of dead church members. Quite a number have been converted also. The altar service at the Sunday evening meeting when we were present was a sight worth going a long way to see. How they filled the aisles as they were pressing to the altar! Five young men and a beautiful little girl were baptized. At Lyman the interest continues. The converts seem to be growing in grace. The pastor finds an excellent helper in Mr. J. F. Olin, a local preacher, who for some years supplied among us, then went to the Congregationalists, but has again brought his membership to our church. At the Thanksgiving time the people of this church brought their gifts together for the pastor, and quite a wagon load of fowls, beef, vegetables, pies, cakes, etc., were carried to him. The claim is quite well paid up on both charges. There is rejoicing that Mr. Holmes came to this field.

Benton. — Either storms occur when we approach this place, or else we happen to strike it when it is the storm centre. Certainly this was true at our recent attempt to visit this church. The snow came thick and fast; the storm was furious on the hills. In response to the telephone it was considered useless to drive out; so this visit is yet in anticipation.

Swiftwater. — The dry weather has made it necessary for the pastor to draw water from a brook, quite a distance away, for about twenty weeks. Recent rains have helped the wells a little, but much more is needed to insure a full supply for the winter. The parsonage has been much improved by paint, paper, and new blinds, the work being done at intervals during the present pastorate. Congregations keep up well, though there has been no special revival interest this winter thus far. Two weeks of meetings have been held, that helped those in attendance.

Bristol. — The pastor, Rev. D. Onstott, is seeing a kindling of interest here. Congregations are excellent. December 3, 6 were baptized and 2 admitted into full membership. In February, Evangelist Gillam is to conduct a series of revival meetings.

Milan. — Revival services have been held for some time. A few backsliders have returned and several unsaved have sought the Lord. The meetings are to continue. Rev. A. W. Frye is pastor.

Bow and Bow Mills. — The new pastor at Bow and Bow Mills, Mr. Candler, speaks very hopefully of the work. He takes the place of Rev. M. Tisdale, who was transferred to Winchester some time ago.

Personal. — We find this correspondent seems to duplicate items sometimes. It is because he has some "copy" in the editor's hand most of the time, and with the rush of matter for the editor, correspondence has to wait.

Miss Mary Danforth, of Colebrook, is making a tour of the southern part of the Conference in the interest of the Woman's Foreign Missionary Society.

Mrs. J. K. Barney, of Providence, R. I., representing the W. C. T. U. work, has been in several of our churches speaking to the profit of the people.

Bishop C. H. Fowler has been in our midst lecturing at Concord and North Stratford. The



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JOHN SEBASTIAN, G. P. A., Chicago.

people were delighted to hear the "Great Deeds of Great Men."

B.

Dover District

Somersworth. — Rev. T. E. Cramer has received the first prize for the best outline of sermon from the *Homiletic Review*; his father-in-law, Rev. Mr. Love, receiving the second prize. This certainly is a pretty good showing for one ministerial family. Rev. J. A. Bowler preached on exchange with Mr. Cramer, Dec. 8, and gave an illustrated lecture on Monday evening, which was greatly appreciated by a large audience.

Portsmouth. — Nearly \$4,000 have been pledged for remodeling the church. The work of reconstruction will begin early in the spring. The young people of this society are well organized and are doing a good work. Mrs. Warren, who has been quite seriously ill, is improving, with good prospect of fully regaining her health.

Newfields. — A holiness convention was held in this church the first week in December, conducted by Revs. Wm. Woods, Otis Cole, C. J. Fowler, J. W. Adams, A. L. Smith, and others. The meeting was one of deep spiritual interest and profit.

Ezeter. — The W. F. M. Society of the district held its annual meeting in this church, Dec. 6. The old officers were re-elected: Mrs. G. J. Fowler, president; Mrs. Perkins, secretary; Mrs. Eastman, treasurer. Miss Mary Danforth was present and added much to the interest of



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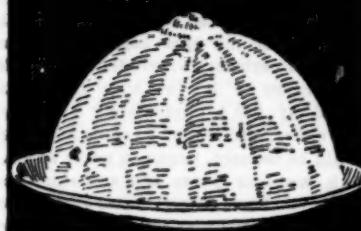
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the meeting. Exeter has the largest Woman's Foreign Missionary Society on the district.

West Hampstead and Sandown. — There is a blessed revival in progress on both of these charges. There have been conversions almost every week since camp-meeting. Thirty-two have started in the Christian life in West Hampstead, and eighteen in Sandown. West Hampstead has \$55 on hand toward repainting the church. At Sandown the church has been partially resurfaced, and money is being raised to improve the interior. The pastor, Rev. L. N. Fogg, preaches three times on the Sabbath and holds two prayer-meetings. Meetings are held nearly every night in the week.

Haverhill, First Church. — Revival meetings have been in progress three weeks. The brethren have assisted the pastor. Rev. L. B. Danforth is determined to push the work for weeks to come. The church faithfully supports him. Some are finding the Saviour in the old-time way. May the number be greatly multiplied!

Sanbornton. — Rev. O. W. Bryant has been obliged to leave his work temporarily and seek rest and health in the northern part of the State. His official brethren kindly voted him a month's vacation, and longer if necessary. Rev. Mr. Butler, of Union Village, is supplying the church. Mr. Bryant hopes soon to be able to resume his work.

Auburn. — Rev. Frank Hooper has been holding extra meetings for some time. The church has been greatly revived, and there have been a few conversions. The presiding elder enjoyed an old-time class-meeting with the old-time power, on his last visit with this church. Class-meetings are a good index of spiritual life. Keep the heart warm, and the extremities will not suffer. Heart failure is death.

Personals. — A vote of thanks is due to Dr. Parkhurst from the whole church. He has faithfully and fearlessly pushed to a satisfactory conclusion a most painful controversy.

Rev. C. H. Smith and wife are in Haverhill for the winter, making their home with their daughter. Rev. L. B. Danforth will find a faithful helper in Mr. Smith.

We extend our sympathy to Rev. and Mrs. G. W. Norris in the death of their mother, Mrs. Mary Hamilton.

Rev. George M. Newhall, son of the late Rev. Fales H. Newhall, D. D., and brother of Prof. W. R. Newhall, D. D., is a local preacher and member of our church at West Hampstead. Mr. Newhall is a graduate of Albion College. Being somewhat broken in health, he is recuperating on a farm in Chester. He preaches occasionally, and we hope he may soon be able to enter the regular work of the ministry.

EMERSON.

Manchester District

Contoocook. — Pastor Cairns' last report shows sixteen seekers developed in the special-meeting work during two weeks. Free Baptist people united with us in this work. Mr. Call goes to Wilmot to help Mr. Roberts in a special revival effort. He has been very useful at Contoocook and Webster, and may be secured by others for special meetings at an early day.

East Deering. — The people have expended \$125 in painting the house. Three coats of lead and oil on the north side and two elsewhere greatly improve the appearance of the property. No debt has been incurred. The handful of people worshiping here and maintaining religious services have paid up the pastor a little ahead of time. Although the claim for the year for support of family of three and keeping of horse is only \$300, besides use of parsonage, yet Pastor Matthews and his good wife are courageous and bound to win the day.

Milford is doing honest work. The third quarterly conference showed a hearty interest in the church and congregation. Finances are healthy, the current expenses being nearly all provided up to date. The Sunday-school is alive and earnest. The pastor is working hopefully for the enlargement of Zion by the salvation of men and women.

Manchester. — The churches are all planning a gospel campaign. The Y. M. C. A. secretary, with the approval of his directors, has invited all the evangelical churches to agree to unite in a grand campaign next February or March, with an evangelist to conduct the meeting in the three Union St. churches. Trinity and St. Paul's (Methodist Episcopal) have respectfully declined the invitation, but propose to push the work

new for salvation. St. James', First Church and St. Jean's are all at it, doing their best to win souls. Pastor Dorion is laid by with nervous prostration, and Miss Laura Dorion has conducted the services there for the last two Sundays, with the hearty approval of the people. Three persons joined on probation at the communion season, and the work of Epworth League and Sunday-school was reported as prosperous. The work at First Church is going on well, the financial showing being better than at this time last year. All branches of business are booming now in Manchester and in Lawrence, for which we are grateful.

We are glad to note that our resident Bishop and the editor of the *Christian Advocate* both advocated our case at the missionary meeting, and New Hampshire received a small advance in the appropriation over last year. These two good men who so well know our field with its burdens have our thanks for timely aid.

G. W. NORRIS.

MAINE CONFERENCE

Portland District

Kittery, Second Church. — Rev. Geo. C. Andrews is getting this church into excellent working order. The Bible class now numbers over fifty, and is a great success. They use the system planned by Dr. James M. Gray, published in the *Gospel News*. The Junior League is bringing the children to Christ. Weekly cottage-meetings are well-sustained. The vestries are to be repaired and made more comfortable and attractive.

York. — Rev. C. C. Whidden has been encouraged by some spiritual awakening resulting in the reclaiming of several backsliders. A Junior League of 35 members has been organized, and the pastor expects to take some of the older children on probation at an early date. He is also working away at the church debt, having already secured pledges for nearly one-half of it. An Epworth League reading circle has begun work in the regular course. An effort is being made to organize an auxiliary of the W. C. T. U. in this place. It is needed, and ought to be liberally supported.

Portland, Chestnut St. — On the first two Sabbaths in December, 8 members were received by letter and 6 from probation. The district leaders are distributing magazines and papers among their people. The pastor, Rev. Luther Freeman, has been preaching a series of sermons on the general topic: "The Gospel in the Human Body."

Portland, Pine St. — The church edifice is now being frescoed and the organ put in repair. It is hoped that January 7 will be opening day. The pastor is full of courage.

E. O. T.

Lewiston District

Lisbon Falls. — The last \$300 due on the church edifice has been paid; the mortgage has been burned, and the jubilee held. Sermons were preached by ex-Pastors Revs. O. H. Pillsbury and G. D. Holmes, and the presiding elder. A bountiful supper was served. The pleasant occasion was continued several evenings. Pastor Griffith and his people are happy. The pastor is occupying a new and very pleasant house.

Bath, Wesley Church. — The people greatly enjoy their beautiful church. Rev. J. T. Crosby has his mind and heart and hands full of work. Things are moving well.

Beacon St. — On a recent Sunday Rev. W. P. Merrill raised \$650 for new furnaces and other improvements in less than twenty minutes. Five were received into full connection. Charles Davenport, who is ninety years old, is a teacher in the Sunday-school. Miss Alice Douglas is superintendent of the infant department.

West Bath. — The people are delighted because Rev. W. P. Merrill proposes to continue services during the winter. Horse sheds are in process of erection, new song-books have been introduced, and the interest is increasing.

Lewiston, Park St. — The home camp-meeting and the Ministerial Association were a blessing to this charge. The Sunday-school averages 55. Finances are well up. Rev. G. A. Southard bears of the palm in reference to benevolences. On the evening of Nov. 28 the service was one of thanksgiving, the presiding elder preaching a short sermon.

Newry. — Rev. O. L. Stone has found a helping mate indeed. With new paint, paper and furni-

ture the parsonage is pleasant and inviting. The people greatly appreciate the privilege of having such a family occupy it. Money is not abundant, but the people are kind and will see that their needs are supplied. Special services have been held, and others are planned.

Yarmouth. — Rev. C. A. Brooks is having very large congregations and excellent interest. The talent scheme for raising funds for current expenses was a fine success. But the large amount of interest money that comes due so regularly is a great embarrassment. Who will remember this church in their Twentieth Century Thanksgiving?

West Durham and Pownal. — Four have been baptized and received into the church. Evangelist Whitney has assisted the pastor, Rev. W. H. Varney, at two different points, and is to help at a third point. Ten have requested prayers, and quite a number of these have come into the light. Finances are well up. The League has raised \$25 for a carpet for the aisles of the church and some other improvements. The pastor's wife is very helpful to the children and young people. This is the best year of the three.

Personal. — Rev. F. Grover has been suffering from blood-poisoning in the hand; for three Sundays he was absent from his pulpit, but is now on deck again. On Dec. 15 we rode from Durham to Auburn, and passed the early home of Annie Louise Cary, one of Maine's famous singers; also the birthplaces of Dr. E. S. Stackpole and the late Nelson Dingley, Jr. Deep sorrow is felt in Maine because of the death of Rev.

COFFEE EYES

Diseased and Weak Eyes Helped by Leaving off Coffee.

"Father would never let his two daughters drink coffee, so until I was married, I never learned to like it. When baby came, some of my lady friends advised me to take up tea and coffee, which I did, on their advice. Shortly after, I became extremely nervous, and my eyes began troubling me. This grew until I could neither read nor sew and the inflammation and pain was great.

"Our good doctor was baffled, and advised a shaded room. For a month I lived in darkness. My appetite failed; yet to keep up, I still took the tea and coffee. Finally I went to visit in a family that used Postum Food Coffee instead of common coffee. I began to improve daily, and at the end of four weeks returned home, taking with me a package of Postum, and told the cook to prepare it for breakfast, but not one of us could drink the flat, insipid stuff, as served that morning.

"Suddenly we remembered poor Bridget could not read. I had the Postum prepared then according to directions, and found we could make it as well as my friend had. When the package gave out, it was so far from our ranch to the store, that we began to use some old-fashioned coffee we had in the house. At once my eyes began to inflame and pain. I naturally concluded that coffee was the cause of it; just why or how, no one could say, but I immediately discontinued the coffee, and as soon as some new Postum could be secured, began to use it again.

"This was four years ago, and since that time my eyes have given me no trouble but once; then I visited some friends, and rather than appear fussy, drank coffee whenever they did, anticipating no bad results, for my eyes had been strong so long, but in a day my head began to ache above the eyes and my eyes became bloodshot, and before the end of the week were so bad I was obliged to go home. No temptation since has been enough to make me touch coffee, and whenever I find a listener, I sing the praises of Postum Food Coffee. My father, who had been a coffee-user so many years, died while yet in his prime. 'Stomach and heart trouble,' the doctor said. 'Poisoned by coffee, I absolutely know. Mrs. Lena Austin, Placerville, Idaho.'

Frederick N. Upham. It is a sad and mysterious Providence.

A. S. L.

Augusta District

Wilton. — Our church here has suffered recently by the removal from town of four families that have been active in church work. Among those who have removed were the treasurer and the recording steward. Though the church feels the loss of these helpers, the earnest workers who remain do not propose to be disheartened, but to labor more earnestly to maintain the efficiency of the church. At North Jay a new furnace has been placed in the church at a cost of \$100.

Livermore Falls. — Rev. G. R. Palmer, the pastor, finds it a blessing to have among his parishioners Rev. W. H. Foster, who is the oldest member of the Maine Conference since the death of Dr. D. B. Randall. Mr. Foster was born in Leeds, Me., March 20, 1812, was converted when twenty-eight years of age, joined the Maine Conference on trial in 1844, and remained in the active service till 1890. For a man of his age he has excellent health and retains in a remarkable manner his mental power. His presence on this charge, where he served two pastorates, is greatly enjoyed by pastor and people. Miss S. M. Strey, an experienced kindergarten teacher, has charge of the children in the Junior League, and is rendering valuable service. The Sabbath-school has a flourishing home department.

East Livermore. — Rev. D. C. Abbott, the pastor, has a warm place in the affections of the people on both parts of this charge. He is proving himself to be in the true apostolic succession. The people praise him as preacher and pastor.

C. F. P.

N. E. SOUTHERN CONFERENCE

Norwich District

Social Union. — The first annual meeting of the Rockville Methodist Social Union was held in the Methodist church at Vernon (Rev. F. J. Follansbee, pastor), Monday evening, Nov. 27, Vice-president A. O. Crosby, of East Glastonbury, presiding. The treasurer's report was read, and showed a balance on hand after all bills were paid. Officers for the year were elected as follows: President, E. N. Stanley, of South Manchester; first vice-president, David Gordon, of Hazzardville; second vice-president, A. O. Crosby, of East Glastonbury; secretary, Rev. F. C. Baker, of Burnside; treasurer, F. C. Presbrey, of Rockville. The speaker of the evening was Rev. Isaac L. Wood, Ph. D., pastor of Trinity Church, Norwich. His theme, "The Supreme Need of the Church for this Hour," which he interpreted to be endowment with the power of the Holy Spirit, was listened to with great pleasure and profit. Some pleasing musical selections were rendered by members of the local society, and refreshments furnished by the ladies brought the people together socially.

East Glastonbury. — A healthy religious interest manifested by frequent conversions makes glad the heart of the faithful pastor, Rev. F. H. Spear. Two persons have recently been received by letter, one from probation, and six on probation. Five of the latter were heads of families. The recent gift of a piano for the Sunday-school and social services from a faithful member of the church is highly appreciated. Another member has given fifty singing books for the social services, while another has supplied the pews of the auditorium with Psalm books for responsive reading. The pastor has held a week-night service in an adjoining neighborhood on Friday evenings, and has been encouraged by seekers at every service thus far held. He has been re-elected a member of the school committee and appointed chairman of the board. Business is prosperous, the mill has recently enlarged its capacity very extensively, and the prospect for growth both in the church and community is most encouraging.

Tolland. — The new pastor, Rev. W. T. Johnson, recently transferred to this historic charge, is much encouraged by the opening of the work. The salvation of God has been displayed in several hopeful conversions. Seven have been received on probation, and they are still coming. The people have welcomed the pastor and his family with warm hearts and open hands; while for the continuance of the warmth eleven cords of wood have been deposited at the parsonage, without money and without price.

Vernon. — Rev. F. J. Follansbee and wife entertained the Neighborhood Preachers' Meeting on

Monday, Dec. 11. "How Can we Lead our People into the Highest Attainments in the Christian Life?" was the practical subject for discussion. Rev. H. E. Murkett told us "How to Increase a Conviction for its Necessity;" Rev. C. C. Pratt treated the topic, "How to Secure an Intelligent Consecration;" and Rev. W. S. McIntire showed "How to Lead to a Personal Appropriating Faith." The papers awakened a lively and profitable discussion. Seventeen persons sat down to the tables and did full justice to the excellent dinner provided by our hostess. The next meeting is to be held at Burnside, Jan. 15.

Personal. — Three new men whom the necessities of the work have recently brought to Norwich District have fallen into line as though made to order, and are very much at home in the revival work predominating on the district. They are—in the order of their coming—Rev. C. C. Pratt, of Windsville, Rev. Dr. Wood, of Norwich, and Rev. W. T. Johnson, of Tolland. All are making full proof of their ministry, and are cordially welcomed as our fellow-laborers, "with brotherly love; in honor preferring one another."

Sterling. — Rev. J. Harding Baker's heroic efforts to erect a parsonage met with an unexpected interruption through an attachment placed upon the church property for a debt of \$615 (interest and costs included) which has been hanging ever since the church was built, and was supposed to have been paid when all bills were reported paid at the dedication. It was a heavy blow to the little struggling society to find themselves thus embarrassed in their work; but the pastor, with the faith that laughs at impossibilities, has secured subscriptions for the entire amount, and the bill will be paid before this gets into print. He will now return to the work of the greatly-needed parsonage, and every dollar which his brethren, their churches or their Sunday-schools can send him, will be gratefully appreciated, and will help in a very practical manner a worthy home missionary interest.

SCRIPTUM.

New Bedford District

Sandwich. — Special services have just closed, with good results. Nearly a score have signified their desire to begin the Christian life. Rev. John E. Blake is pastor.

Sagamore. — The many friends of Rev. E. W. Goodier, pastor here, will be glad to know that he is making a good recovery from a surgical operation performed at the Deaconess Hospital, Boston.

Whitman. — The good work is still going on. About thirty have sought Christ of late. Dec. 3, 12 were received on probation. Rev. G. E. Brightman is the rejoicing pastor.

Bourne. — The churches forming the Bourne group met with this church, Monday, Nov. 27, to make plans for the Twentieth Century Revival Campaign. Rev. E. W. Goodier, of Sagamore, was elected permanent chairman, and Mr. H. L. Chipman, of Sandwich, secretary. The group will meet monthly to discuss plans, make reports, and seek spiritual help. The next meeting is at Wareham.

Cottage City. — A four days' meeting of manifest spiritual power has recently been held. Drs. J. D. King and M. J. Talbot rendered valuable help. Notwithstanding the fact that there are fewer people on the Island than for twelve years past, the social meetings are largely attended. The November communion was a season of great power and blessing; 2 were received from probation, 1 on probation, and 1 by letter. The Epworth League held an enjoyable and instructive social and literary entertainment. The subject was, "Our New Possessions." The pastor, Rev. H. M. Wilkins, preached the sermon at the union Thanksgiving service in the Baptist Church.

Cataumet. — The month of December is being devoted to special evangelistic services. The pastor, Rev. W. D. Woodward, is being assisted by neighboring ministers of his own and other denominations. Good congregations attend the preaching of the Word. The new parsonage, newly painted church, and nicely graded grounds, present a fine appearance. The property is in splendid condition, and stands a monument to the effort of the pastor. Spiritual results are now the desire of both pastor and people.

Little Compton. — The Methodist church, which was dedicated in 1872, is receiving a much-needed repairing and renovating. The roofs are be-

ing shingled and other repairs made, the interior re-frescoed, and the exterior painted. All the woodwork inside is to be varnished or wax finished. The organ has been thoroughly renovated and polished up. The lighting system has been by gasoline from a generator under ground. To this it is proposed to add a mixer, which will greatly improve the light, and to put in Weisbach burners. The pastor, Rev. M. B. Wilson, is arranging a reopening program to consist of services every evening and Sundays, from Dec. 31 to Jan. 7 inclusive. Presiding Elder Everett will preach at the morning service of Jan. 7, and Rev. S. F. Upham, D. D., later in the day.

New Bedford, Howard Church. — A two weeks evangelistic effort resulted in nine conversions. The pastor, Rev. C. Howard Taylor, did most of the work, being assisted only by brother pastors.

L. S.

NEW ENGLAND CONFERENCE

Springfield District

Springfield Preachers' Meeting. — Dec. 11, a company of about twenty-five listened to a paper by Rev. J. H. Buckley, of the New England Southern Conference; subject, "What Opportunities does the Methodist Ministry Afford for Highest Development in Character and for the Greatest Efficiency in Service?" Appropriate action was taken concerning the death of Rev. F. N. Upham, which is a great blow to the preachers in this vicinity, who knew him for a most excellent Christian, a most loyal Methodist, and a most lovable man.

Leyden and East Colrain. — Rev. C. A. Pickett, the local preacher who was supplying this charge, had to leave on account of ill-health, and his place was taken by another local preacher, Rev. Daniel B. Wyman. He and his wife have found favor with the people, and the outlook is quite promising. The finances are in rather better condition than usual.

Colrain. — Rev. F. M. Pickles is doing good work. He is helping the preachers in the locality, preaching and sometimes lecturing for them. On Nov. 22 he lectured at Leyden, on Alaska.

North Dana. — The last session of the quarterly conference authorized the building committee to proceed with repairs upon the church. New windows and new pews are to be put in, and a vestibule added. The work is already in progress. We trust that in the remodeled church Rev. E. C. Brigham will preach to larger congregations than ever yet have gathered in the building.

North Amherst. — Good congregations listen to Rev. H. C. Jacobs, and a good interest prevails.

South Deerfield. — This society has for some time seemed to be in a low state, but it is evident that there is still life in it. A good congre-

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gation is sometimes present at preaching; and it is likely that the interior of the church edifice will soon be repaired and beautified.

Springfield, Trinity. — On Dec. 2 Mr. John A. Fisher, who has led a busy and useful life, completed his fiftieth year of membership in Trinity Church, and the fact received suitable notice from the official board. H.

Boston District

Boston Preachers' Meeting. — Unusually interesting and tender memorial addresses were delivered at this meeting. Rev. L. A. Nies spoke upon the late Rev. F. B. Harvey; Mrs. Chauncey Jacobs upon the late Mrs. G. W. Mansfield; Rev. G. S. Batters and Dr. W. H. Allbright upon the late Rev. F. N. Upham; and Rev. Dr. Wm. McDonald upon the late Rev. Dr. W. H. Hatch.

People's Temple, Boston. — Since the middle of September there has been an average attendance of over one thousand at the Sunday evening service, the number not being below eight hundred on any night. In the after-meetings during the series of seven sermons on the "Voyage of Life" there were twenty seekers. Ten have joined on probation. The current expenses of the church up to Jan. 1 have been provided for, and \$1,400 has been paid on old bills which were brought over from the last Conference year. Recent repairs and alterations are not included in the above. The W. H. M. S. has been organized, with a membership of nearly forty on the first night, Dec. 1. Mrs. George W. Mansfield was the speaker at that time, it being her last public work before her illness and death. The ladies of this church were deeply moved by her death, and sent appropriate floral expressions to the funeral and to the family of Mrs. Mansfield. The Ladies' Aid has been revived in recent weeks, and served an excellent supper to the Methodist Sunday-school Union of Boston, Dec. 11. At 8 o'clock of that date the pastor, Rev. L. H. Dorchester, appeared in the People's Star Course, giving his illustrated lecture on Bermuda to a good-sized and enthusiastic audience. Rev. Charles Tilton presented the Church Aid cause, Dec. 10, and received a good collection for the Mt. Bowdoin Church. Rev. A. L. Squier preached very acceptably in the evening. The pastor was away, preaching to his former parishioners in Westfield. The day was a sad one, on account of Rev. F. N. Upham's illness and death. The ex-pastor broke the intelligence to the waiting congregation at night, and all were deeply affected. After Scripture and prayer Mr. Dorchester gave a feeling and appreciative tribute to their gifted, genial pastor.

Stanton Ave., Dorchester. — Rev. E. S. Slackpole, D. D., of Augusta, preached at this church on Sunday morning, on the topic, "What is it to be a Christian?" It was a sermon of marked thoughtfulness, lucidity and power, highly appreciated by all who heard it.

Upton. — On Dec. 8, Chaplain George A. Crawford, U. S. N., presented the missionary claim, and the amount received in cash and pledges was over \$50. This, with the usual amount from the Sunday-school, will bring this church into the first class, on the basis of the present membership. In the evening 5 were baptized, 3 received on probation, and 1 into full membership. The Junior League, which has recently been reorganized, held a pleasant and profitable "rally" in the afternoon.

East Douglas. — The Methodist church here has been put into perfect repair in the interior, and the re-dedication services took place on Thursday, Dec. 14, afternoon and evening. Ex-Presiding Elder Mansfield preached the dedication sermon in the afternoon, and Presiding Elder Perrin in the evening. A number of out-of-town ministers were present, and the church auditorium was well-filled with an interested congregation. The entire cost of repairs is about \$800, every dollar of which is pledged, so that the church starts free of debt. Great credit is due the untiring effort of the pastor, Rev. G. O. Crosby, for the really beautiful church he has secured for his people, for during these weeks of repairing he has worked the hardest of all.

A fine steel ceiling, tinted in soft colors, is in

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the auditorium. Set in this ceiling are two powerful reflectors, giving a light equal to electricity. The side walls are beautifully frescoed; the wood-work and pews painted; the window-glass done over with a preparation that gives the effect of stained glass; pulpit platform and choir floor built larger; handsome three-piece pulpit set placed upon the platform; a brass railing and pretty curtain placed around the choir floor; and a beautiful carpet on the floor completes the work in the auditorium. The walls in vestibule and up stairways are tinted a soft yellow; the ladies' parlor and kitchen have been painted, papered, and carpeted; the large vestry ceiling frescoed; the entire church cleaned and a new furnace of great heating power put into the vestry.

Cambridge District

Newton Lower Falls. — This church shows signs of real vitality. The women of the church are an active, energetic body of workers in every department of the church. Recently they had their harvest supper, which was an ideal social occasion, with music and addresses by the young people, the cash income of which was \$25. The last communion was well attended, and 2 were received into the church. A special course of sermons to the young people has been given on Sunday evenings, with excellent attendance. The harvest concert was creditable to those who took part, and at the close more than \$20 were given in an offering to replenish the Sunday-school library. The spirit of the social meeting is especially promising for future soul-gathering. The whole church is now in deep sorrow on account of the death of that great and good woman, Mrs. G. W. Mansfield, the beloved pastor's wife.

Broadway, Somerville. — Rev. N. B. Fisk and family expect to move into the new parsonage on Walnut St. this week. There is a condition of hopeful prosperity on this charge.

Lynn District

Topleyville. — The Methodist church in this place recently held a great fair in the Town Hall, which attracted the attention of the whole community. It was conducted in a clean, business-like way, and netted \$325, which was used in liquidating a floating debt of long standing. A local paper, in speaking of the pastor, Rev. H. B. King, says: "During his residence in Danvers

Mr. King has been very energetic in awakening interest in the Topleyville Church, and has put a great deal of work into the social life of the church. He is a progressive man, and is deserving of the hearty support he receives." W.

Boston Methodist Social Union

The annual meeting of the Social Union took place at the American House on Monday evening, the 18th inst. Grace was said by Rev. H. D. Deetz, of Amesbury. After the collation prayer was offered by Rev. Thomas Tyrie, of Attleboro. Fine music was rendered by the University Quartet, consisting of Alexander Ferguson, Walter H. Stevens, Mr. Haynes, and Geo. H. Andrews.

The usual program of the evening was varied somewhat. President Flanders introduced Rev. Geo. H. Spencer, of Newton Centre, as the toastmaster of the evening, who presented successively Prof. Geo. H. Fall, Rev. C. E. Davis, Prof. F. S. Baldwin, Mr. Avery L. Rand, Rev. H. P. Rankin, Hon. John L. Bates.

Prof. Fall of Boston University, recently elected to the Legislature, viewed with alarm the tendency to corruption in all legislative bodies, and appealed to an educated public opinion and an enlightened individual action. He spoke with thoughtful earnestness.

Rev. C. E. Davis, of Lynn, spoke on "Some Things the General Conference Ought to Do." He would put a larger measure of actual responsibility upon the Bishops, and advocated a local or diocesan Bishop. He would abolish the time limit. He would have greater latitude in the matter of amusements, and avoid too much paternalism. Mr. Davis' views seemed to meet the approval of the members present.

The next speaker was Prof. F. S. Baldwin, of Boston University, who took for his topic, "Denominational Vanity." He drew a comparison between personal vanity and what he called "corporate" vanity. While certain societies developed this vanity, the denominational church was its *alma mater*. Prof. Baldwin, who was first heard at the Union at this time, spoke earnestly and eloquently.

He was followed by Mr. Avery L. Rand, who spoke practically on the subject of "Laymen as Executive Officers of the Church."

The next speaker was Rev. H. P. Rankin, who spoke on "What the Social Union has Done for



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Mc." Mr. Rankin's remarks were replete with a bright and witty suggestiveness.

The closing address was made by Hon. John L. Bates, Lieut.-Gov. elect of Massachusetts. He was received with great applause. He said that he was a Methodist because Methodism appealed more strongly to him than any other church. He praised the commonwealth and the country. He believed profoundly in patriotism. He thought that this State has had an influence on mankind second to none other of its size.

At the close of the addresses the secretary read his annual report, showing a gain for the year in membership of over 70 per cent.

The election of officers followed: Geo. E. Atwood, president; Avery L. Band and Rev. Wilbur N. Mason, vice presidents; executive committee, Micaiah N. Goodrich, Curtis G. Metzler, Geo. E. Whitaker, Wm. T. Rich.

Rev. C. E. Davis moved a vote of thanks to the retiring officers. Mr. Geo. E. Atwood, of First Church, Boston, the new president, spoke briefly. The benediction was pronounced by Prof. Barker.

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CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. at Moonup, Feb. 12-13

DEDICATION AT OLD OROHARD. — The new church will probably be dedicated Friday, Dec. 29. Full program next week. H. A. CLIFFORD.

CORNER STONE LAYING. — The laying of the corner stone of the new church edifice at Forest Hills, Dec. 26, at 2:30 p.m. The church lot is on the corner of Wachusett and Patten Sts. Patten Street leads from Hyde Park Ave., fourth street from the Square. All persons interested are very cordially invited to be present.

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W. F. M. S. — The regular prayer-meeting of the W. F. M. S. will be held on Wednesday, Dec. 27, at 11 o'clock, in Room 29, 36 Bromfield St., Boston. Mrs. JESSE WAGNER, Pres.

W. F. M. S. — Mrs. Gracey's abstract of the General Executive Meeting at Cleveland is received at Headquarters, and can be obtained free by sending one cent for postage to Room 29, 36 Bromfield St., Boston.

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MARRIAGES

SWEENEY — FOSTER — In South Eliot, Me., Dec. 17, by Rev. E. W. Kennison, Edward Sweeney, U. S. N., of Pawtucket, R. I., and Anna B. Foster, of South Eliot.

WARNING.—One of our preachers desires to warn his ministerial brethren of a clever man who is canvassing among preachers for a "soap formula." Several who have purchased the formula say they have been "bounced." His prices range from three dollars to twelve as the victim responds. Look out for him.

ONE OF THE SUFFERERS.

WEEK OF PRAYER. — General theme, "Prayer for the Church of Christ." Sunday, Jan. 7, Loyalty. That the church may be loyal to her Divine Head (Matt. 10: 27-30). Monday, Contrition. That the church may have a humbling sense of her own imperfections (Rev. 3: 14-22). Tuesday, Illumination. That the church may be heavenly light amid the world's darkness (Matt. 5: 14-16). Wednesday, Sacrifice. That the church may have a profounder appreciation of the meaning of Christ's sacrifice (Col. 1: 12-23). Thursday, Solitude. That the church may be more deeply concerned for men's salvation (Rom. 10: 1-9). Friday, Service. That the church may be qualified for service by the Holy Spirit (Acts 1: 1-8).

G. C. LORIMER, J. D. PICKLES, R. W. WALLACE, WM. H. ALLBRIGHT, Com.

"Never quit certainty for hope." Never take a medicine of doubtful value instead of Hood's Sarsaparilla which is sure to do you good.

GENERAL CONFERENCE EXPENSES. — The expenses of the General Conference of 1890 will be unusually large, while the basis of apportionments to Conferences is unusually low. When the apportionments were sent we could not possibly know that equal representation would ensue. We did not estimate expense on that basis. We shall have, however, sufficient money to pay all obligations provided churches generally raise the full amount apportioned. The collections from the churches are the only sources of revenue on which we can rely. So many pastors are reporting only a percentage raised that it is alarming. We must again urgently appeal for the collection of the full amount. We are importunate from necessity.

We respectfully suggest (1) that presiding elders keep these facts prominently before quarterly conferences; (2) that pastors who have failed to secure the amount apportioned shall make another earnest effort soon; (3) that the postal card sent to all pastors shall be returned after the collection has been taken, with complete answers, that our files may be perfect; (4) that all collections in Conferences to be held later than Feb. 1, 1890, shall be paid to the Agents of the Book Concern at New York or Cincinnati before that date, and not kept until Annual Conferences meet.

In behalf of the Committee,
HENRY SPELLMYER, Chairman.

The "Maestro," a New Playing Attachment for Organs.

The "Maestro" is an instrument for correctly rendering, with the aid of an organ, the productions of great composers without necessarily having any knowledge of music. It is not very difficult to play on musical instruments, but it is most difficult to play well, and there are many who are fond of music who wish to gratify this taste without the expenditure of years of practice which have hitherto been necessary. To all such the "Maestro" will be a welcome boon.

The instrument consists of a handsomely finished case, which fits over the key-board of any organ, and all the mechanism is contained in this case. It is built in the most substantial and workmanlike manner, in different sizes, in order to fit any standard organ.

The music can be obtained in great variety, including selections from operas, classical music, songs, church music, hymns, etc., so that every taste can be satisfied. The results which can be obtained with the "Maestro" are truly extraordinary, and with a little practice all the variations in tempo can be obtained with a facility and exactness which will satisfy even the critical musician. The field for the instrument is a large one. In the home it is sure to be in daily requisition, and in churches where no regular organist is employed or in weekly meetings, the most difficult church music as well as simple hymns being acceptably rendered by it.

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OBITUARIES

He was so meshed within our love
That all our heartstrings bleeding lie,
And all fond hopes we round him wove
Are now but agony.
Yet let us suffer; he is freed,
And on our tears a bridge of light
Is built by God, his steps to lead
To joys beyond our sight.

— William Wetmore Story.

Harvey. — Rev. Frank Baker Harvey was born in Baltimore, Md., Aug. 4, 1827, and died in Winchester, Mass., Nov. 18, 1899.

The quiet community of Winchester, the busy ministry of our New England Conference, and a large circle of loving friends in Maryland, as well as a tender household and a loving church, were greatly shocked by the sudden death of our beloved Harvey.

A childhood spent in beautiful Maryland, the blessed influences of a Methodist home and the benediction on his soul of an early conversion at eighteen years of age, added to which were the advantages of an academic training at Dickinson College, Carlisle, Pa., all culminating in his breathing the scholastic and spiritual atmosphere of our Theological School in Boston — these things gave to the Baltimore Conference, which he joined in 1855, a young man of splendid temper, promise and equipment.

Mr. Harvey's first appointment was at Brunswick, Md., to which place he took the accomplished daughter of our esteemed preacher, Rev. Dr. L. B. Bates. In this railroad centre these cultured souls, for Christ's sake, by their affability, tact and loveliness, demanding of them even at times real Christian heroism, put a religious impress on the town never to be forgotten. In 1857 he was transferred to the New England Conference and was stationed at Granville, Mass., where, as was characteristic of his work in the South, he was a great blessing to his people. Two years later he was advanced to the charge at Winchester, where he was so successfully laboring at the time of his death.

Like the trees of his native country, he was tall and graceful. In the pulpit he was never careless, but artistic. His natural dignity would have offset somewhat even a lesser talent. He had a voice that was charmingly cadenced and pathetic. The music of the Southern pine was in it. He had the fine sensibility that goes to make a winning preacher. His gentleness was that of gianthood. His tenderness, thoughtfulness and urbanity were all so much a part of him that they were very forceful in his work. He also hated the wrong and could strike it with masculine vigor. He was slowly working out an oratorical style in harmony with the rhythm in his nature. In his sympathies and services he was evangelistic. He was the type of a young preacher to win young men, for he was full of fun and yet of high nobility in ideal and action. He left this impression among our Methodist folk here in New England, and in his native State his home-coming was the signal for tribute and enthusiasm. Of him, as one among our young preachers, you could say what Abel Stevens said of George Pickering, "He was as clear as a beam of the morning."

No young preacher ever went into a cultured community and in six months' time took stronger hold upon the affections and confidence of the people. While devoted to his own church, and loved as much as a pastor could be loved by a single flock of the size of our church in Winchester, he has left behind him the note of catholicity. He was a sound man. He was a safe man. He was a gentleman. To seek to be popular in ministerial life is to fail. To get it as the natural sequence of our temper and tact and talent is worth an angel's emulation.

Through this obituary a word of consolation is extended to the family, consisting of an aged mother, two sisters and two brothers, of Child, Md., devoted members of the Methodist Episcopal Church, and also to the distinguished family of his wife, who have and are serving the Church and State with high honor; and especially to the devout and cultured young woman who bears this

awful grief. O mystery! Blessed be God, the darkness surrounding such events is after all but the night in which the stars are seen. "God reigns." We will wait. The morning cometh.

GEORGE ALCOTT PHINNEY.

Brooks. — Mrs. Zilpha Lewis Brooks was born in West Yarmouth, Mass., Oct. 23, 1812, and died in South Yarmouth, Mass., Oct. 25, 1899.

She was a daughter of Jabez and Cecilia Crowell, and was married to Henry Brooks, Feb. 24, 1835. As early as 1842 her name appears as Sunday-school teacher on the records of the First Methodist Episcopal Church in Lynn, Mass. While the records of the church of so early a date are imperfect, it is certain that she had joined not later than 1837 and possibly earlier.

Of a life of eighty-seven years at least sixty-two spent in joyous, efficient fellowship in our church, is a record few have left, and none more worthily than she. She retained her interest in all the activities of the church to the last. Accustomed to read ZION'S HERALD from early life, she spent a part of her last conscious moments reading it. Her faith was sure and her end peaceful.

W. E. VANDERMARK.

Morse. — Mrs. Mary Morse, having recently entered upon her 89th year, passed from earth to her heavenly home Sept. 29, 1899, while at the home of her daughter, Mrs. Amos N. Nichols, in Stafford Springs, Conn.

She was the daughter of Gardner and Roxie Lewis, and was born in Willington, Conn., where she continued to live until 1883, from which time she has made her home with her daughter in Stafford Springs.

At the age of eighteen while there was no special religious interest in the place, she was powerfully convicted and happily converted. She would often recall the time, and the old oak tree under whose branches she found the Lord. Hers was an experience which never wavered. She joined the Moose Meadow Church, where she remained a faithful member until she took her letter to Stafford Springs sixteen years ago. Her pastors will all testify to her helpfulness. Rarely would they call that she did not have some word of encouragement to offer. She was an appreciative listener to the sermon, and was rarely absent from church when she was able to attend. It was not strange that her circle of friends was large, and that when "Mother" Morse was called to leave us her absence was felt in the home, church and community.

Her parents had been among the very early Methodists of New England. Her husband, Nathan Morse, was also a devoted member, as are her three daughters, who survive her — Mary Jane Ward, of Holyoke, Mass., Marcia K. Fenton, of Moose Meadow, Conn., and Martha A. Nichols.

She had been a reader of ZION'S HERALD nearly the whole of her life.

The funeral service was held on Saturday, Oct. 1. The burial was in the Moose Meadow churchyard, by the side of her husband.

JULIAN I. WADSWORTH.

Eastman. — James Eastman was born in Canaan, N. H., Jan. 1, 1820, and died in Hanover, N. H., Aug. 28, 1899.

Mr. Eastman was one of the noblest Christians that ever graced the church of Christ. Of all the Christian men whom the writer has known, he seemed most like the ideal Christian. He was truly the "servant of God." In all his affairs the kingdom of God was first with him. All who knew him acknowledged his deep piety.

He was converted under the ministry of Rev. G. W. H. Clark, in 1842, and immediately joined the Canaan St. Church on probation; and in his younger days, though living six or more miles from the church, he would walk to and from it as regularly as Sunday came. The road was one of the hardest among the hills of New Hampshire, but in after years he often said that love for the services of the house of God made his walking light. From the time of his conversion to his last sickness he was an earnest and enthusiastic worker for God. For many years he sustained, at considerable expense, preaching in a school-house about a mile from his home; and when he became too infirm to ride with ease, he would walk to the school-house, starting early and taking with him a chair in which to rest on the way. After the sermon an opportunity was usually given to the Christians pres-

ent to testify, and he was almost always the first one to speak. He could not bear to see time go to waste in a meeting. His chief aim in testifying was to cause people to accept Christ as a personal Saviour, and he took little interest in the preacher who did not preach to this end. "Get religion" was a characteristic expression of his in testimony. At seventy-nine years of age his testimonies and exhortations were so full of fervor, practicability and sound theology that it was a treat, to Christians at least, to listen to him. But his religion was not in word only; he honored God with his substance, and gave largely for the support of his church and its different benevolent causes.

Aside from his piety, perhaps his most prominent trait was the positiveness with which he declared his Christian experience. He knew in whom he had believed, and he believed that if any one would do God's will he would know of the doctrine. A few days before he died he had two extraordinary experiences which especially assured him that he had not believed in vain — that his heavenly home was "bright and fair."

His wife, a faithful companion for half a century, and who had shared with him an unusual amount of suffering, was faithful to the last, giving him the most tender care when he was unable to help himself.

For many years he was a steward, trustee, class-leader, and Sunday-school superintendent. He took ZION'S HERALD over fifty years.

He was a brother of Larned Eastman, late member of the New Hampshire Conference. A wife and a son keenly feel their loss.

C. A. BEND.

Merrifield. — Mrs. Mary Merrifield was born in Hiram, Me., Feb. 24, 1831, and died in Kesar Falls, Me., Nov. 7, 1899.

For the past thirty-three years she has been a faithful member of the Methodist Episcopal Church at Kesar Falls. This church has had a great many ups and downs since it started, but Mr. and Mrs. Merrifield have always remained faithful. She and her husband were led to seek Christ by the death of their little three-year-old boy. They promised the child that they would meet him in heaven.

She leaves a husband and two children, four sisters and a brother, to mourn their loss, beside many relatives and friends.

Mrs. Merrifield was faithful in every department of life where she was called to serve. She was a faithful wife, a devoted mother, and a loving grandmother. She desired to live until her little grandchild was able to care for her.

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self. She was self-sacrificing for this little one, and for all that came within her immediate circle. She was well known by many of the older ministers of the Maine Conference. Her home was a home for all the ministers, and all will mourn for her.

She had a very severe sickness for six months, but she never lost faith in her God. She testified at the last that she had saving faith in Jesus Christ, and was perfectly reconciled to go and be with Jesus. Her death was a severe blow to her family, who feel their loss to be irreparable. The church, community and friends mourn deeply, being reconciled only as they regard it as the will of the Heavenly Father. All unite in saying, "If there ever was a devoted Christian, she was one."

J. H. BOUNDS.

Crane. — Sept. 29, 1890, there fell on sleep, at the residence of her daughter, Mrs. F. H. Tilton, Boston, Mass., one of the most remarkable women of the century — the widow of the late James L. Crane, for thirty-three years a member of the Illinois Conference. She was born in Paris, Ill., Oct. 8, 1825, the daughter of Col. Jonathan and Sarah Mayo.

Her career was in every way honorable and worthy of the highest emulation. Early wedded to Rev. James L. Crane, an honored member of the circle including such men as Lincoln and Yates, Oglesby and Logan, the two Peters (Cartwright and Akers), and the giants, Buck and Prentiss, she was an honored guest in every circle, from the cabin of the pioneer itinerant to the stately halls of the mansion of the President, shedding everywhere a most benign and refining influence, and giving most modest and yet most signal proof of her calling to and acceptance of a heavenly inheritance.

Her husband, having won an enviable reputation both as a preacher and a presiding elder, when the Civil War broke out promptly offered his services to the government, and was assigned the chaplaincy of the famous 21st Ill. Vol. Infantry, commanded by Gen. Ulysses S. Grant. But her heroism and devotion were not one whit less than his, never failing to do honor to the loyalty expected of a soldier's wife or the self-sacrificing love that is at once the strength and glory of the heart and the radiating centre of the preacher's household.

When the war was over and the great commander was called to the Presidency, he appointed his favorite chaplain, between whom and the President there was ever the closest and tenderest bonds, postmaster at Springfield, the capital of the commonwealth. Here the faithful wife, with enlarged means and opportunities, was at once the stay of her children, the strength of her husband, the unfailing friend of the poor, the wise counselor of the young convert, the inspiration of the young and struggling preacher, and the enthusiastic ally of her pastor and the brethren of the church, many of whom today pronounce benedictions upon her name and memory.

But her supreme glory and excellence was as a mother, combining the resolution and diplomacy of the ruler and the tenderness and affection of the most consecrated of women. Six children, five sons and a daughter, survive to mourn their loss — Caroline, wife of Frank H. Tilton, M. D., of Boston, Mass.; William W. Crane, M. D., of Sinclair, Ill.; J. Mayo Crane and J. P. Crane (both of Chicago, one an editor, the other in business); Charles A. and Frank, who, as Methodist preachers, the one in Boston and the other in Chicago, have won an enviable rank and standing in their high and holy calling.

She has gone to her rest, and the mourners go about the street, but to all who knew her heaven has an added attraction, and the very air is full of the perfume and music of her holy and consecrated and singularly beautiful life.

J. M. D.

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Funeral of Rev. F. N. Upham

There is no one in the New England Conference whose death would be more sincerely mourned than that of Rev. Frederick N. Upham, and few, if any, whose departure would affect a wider circle. The esteem in which he was held in the place of his residence was strikingly evidenced on the day of the funeral, Dec. 18, when, though he was stationed in Westfield only last spring, the business places of that thriving town were closed, and the flag on the Common flew at half-mast. Our spacious church, exceeded in seating capacity by few or none in the Conference, was filled, both floor and galleries. About thirty-five ministers were present, a considerable number coming a long distance. The draping about pulpit and platform was no merely formal emblem of grief, but symbolized a real and deep sorrow of a sorely stricken people, upon whose afflictions Mr. Upham had gained a hold such as few can secure in so brief a time. Already in the Westfield Church, as wherever he was known, everybody loved him.

Presiding Elder Knowles had charge of the services, which in every part were, like the man in whose honor they were held, simple and unaffected. Despite deep grief, there was no gloom; for all knew that with our brother it was well, and that for him early death was early crowning.

The first hymn was markedly appropriate — "Servant of God, well done;" and the closing hymn, "Abide with me, fast falls the eventide," was beautifully expressive of the Christian faith both of Mr. Upham and of his stricken family. Prayer was offered by Presiding Elders Perrin and Mansfield, and Revs. G. S. Butters and W. J. Heath read the Scripture selections.

The remarks of Revs. Joseph Scott, C. F. Rice, J. O. Knowles, and Dr. H. A. Buttz, president of Drew Theological School, with expressive simplicity set forth their appreciation of Mr. Upham as a manly man, an ardent friend, a deeply spiritual Christian, a faithful and remarkably efficient minister of the Gospel.

Though we are sometimes inclined to discount what is said at funerals, all who knew our brother intimately were aware that what was said on this occasion was only a part of what might have been truly said. Due emphasis was laid upon his studiousness, and upon his fidelity to all duties as a pastor. How much more than was said might have been truly spoken concerning his lovable ness in the home and in all his relations to the church! His geniality — did it ever fail? Even when he was in the intenser pains of the disease which for years afflicted him, his sunny smile was not wanting. How ready he was to help others! Did any minister ever call upon him in vain for help in revival work? He was in great demand for Epworth League conventions. And his readiness to render needed assistance arose not from hope of any advantage thereby to himself, but from his unaffected interest in others. This genial helpfulness was an exceedingly noticeable characteristic of Mr. Upham. And his was a transparently honest character. Those who knew him were confident of his "absolute genuineness." He was like the man of whom Jesus said, "Behold an Israelite indeed, in whom is no guile." Such were the tributes deservedly rendered.

Rev. Mr. Lockwood, pastor of the First Congregational Church of Westfield, voiced the esteem and affection with which the churches of the town regarded him.

Resolutions were read, which had been adopted by the following organizations: The Epworth League Cabinet of the First General Conference District; the Worcester Preachers' Meeting; the

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Methodist Preachers' Meeting of Springfield and vicinity; the faculty and students of Drew Theological Seminary; the First Congregational Church of Westfield.

The last sermon which Rev. F. N. Upham preached was on Nov. 28, upon the theme, "A Thanksgiving in the Heavenly Home." Three days later, having gone with his family to spend Thanksgiving Day at his father's home in Madison, N. J., he was there smitten with the illness which speedily proved fatal. He is safe in the heavenly home of which he spoke so eloquently a few days ago. What a glad Thanksgiving, happier far than he was able in that sermon to portray, when parents, brothers, wife and children, join him yonder!

Services had previously been held in Madison, N. J.; and on the day following the services above described, the body was taken to Reading, Mass., for burial. A. H. H.

— Rev. Dr. Lorimer's rebuke to those of his congregation who took leave when the contribution box was about to be passed around has attracted considerable attention in religious as well as in secular circles; and while there are those who think it might better have been left

unsaid, there are others who recall the indignant reply of a solicitor for funds to the remark of a man who said he thought salvation was free. "So it is," said the solicitor, "but it costs money to run the church." — Boston Herald.

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It is often difficult to decide what to get your friends for holiday gifts. Here is a suggestion:

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"Hood's Sarsaparilla!" she exclaimed. "I have been reading about it today and wished I had a bottle."

On New Year's Day Jennie was able to be out on the street, and to her friends who remarked how well she was looking she simply said "Hood's Sarsaparilla," and every one of them knew it was this great medicine that had given back her health.

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